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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 2, 1841. NO. 1091.---VOL. XX.—NO. 40.

RELIGIOUS MISCELLANY.

SECRET PRAYER.

Messrs Editors,—I send you the following tract, issued by the A. T. Society, on secret prayer, a subject worthy of serious attention, and which might be profitable to your readers by its insertion in the Register; and furthermore that the A. U. Association may observe the *length* and style of the issues of the above named Society. Your readers have lately been referred to this subject by your correspondent Mr Moore; it is much to be desired that our Association would issue large additions of *short* tracts, to be applied to the explanation of texts of Scripture, as well as practical subjects.

Very truly yours, LAYMAN.

Secret Prayer.

Our Savior, in language the most emphatic, has enjoined upon us this duty: 'Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.' How distinct is this command! And yet it is to be feared that by many professed Christians it is more neglected than almost any other.

1. Let us contemplate *its importance*. When midnight spread its gloom over Judea, why was our Savior found a lonely wanderer in its most unfrequented wilds? Luke tells us it was his custom to retire to those solitudes for private secret devotion. We have many instances given in which he united with his disciples in social prayer. But every day he left the crowds with which he was surrounded, and went *alone* to hold communion with God. Christian! is it not important that a duty should be fulfilled which is enjoined by the Savior's *lips*, and enforced by a Savior's example. And remember that this is *secret prayer;* the prayer of retirement; the communion of the soul with God, when that soul is withdrawn as far as possible from every external influence.

The example of pious men in all ages of the world shows the importance of secret prayer. Witness Daniel, three times a day retiring to his chamber for prayer. Read the biography of any eminent Christian, and you will find that it is in secret prayer that his strength has been obtained. O, there is a host of worthies who rise at once in attestation of its infinite importance. And another host may be seen of languid, spiritless, desponding professors, whose lives are passing unprofitably and wretchedly away, because they do not strengthen their faith, and animate their zeal, by the devotions of the closet. Here lies the cause of nineteen-twentieth of the doubts and fears of the Christian: of that paralysis of Christian feeling which makes so many professors an incumbrance and a burden to the church.

There are peculiar sins to be confessed, which it is not proper to confess in public or in social prayer. The Christian needs to go to God in all the confidence of a private interview, and there to unfold the inmost secrets of his heart. He has peculiar temptations from which he needs to be guarded; peculiar trials under which he needs support; and he must in private go to God, that he may seek relief for these private wants.

Secret prayer affords the most direct intercourse the soul can have with God. In the hour of retirement and solitude, the soul is most perfectly cut off from all external influences. It can then be more easily ushered into the immediate presence of its Maker. These are the occasions in which the soul breaks from the trammels of earth, and soars as it were on angel's pinions to the bosom of its God. And it is from such visits as these that the soul returns to earth, refreshed with draughts from the fountain of life, warmed by the joys it has felt, and showing to the world around, by the glow of its feelings, that it has, like Moses, seen God in the Mount.

2. The *manner* in which this duty should be performed. When our Savior says, 'enter into thy closet, and when thou hast shut thy door, pray to thy Father,' he does not undeniably mean that we should seek actual retirement; that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray any where; that we can, in the bustle of business, withdraw our minds and have sufficient communion with God. The Savior's command is positive, that we must seek retirement, and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and from every friend even, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail *disciple* of Jesus to pretend that secrecy and retirement are not essential in his own acts of devotion. Yes, follower of Jesus! you must actually go to the place of retirement. It may be to the chamber; it may be to the grove; but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be *stated times* for secret prayer. As far as possible, the habit should be formed of going at particular hours of the day into the presence of God. Unless the Christian has resolution to form a plan, and to abide by that plan he cannot make advances in the Christian life; he cannot enjoy religion. If you say, 'I will daily enjoy the privilege of secret prayer,' and yet do not set apart some particular portion of the day, which you will appropriate to this duty, you will find that your resolutions are made but to be broken. The evening twilight appears to have been the favorite hour with our Savior for this purpose. Daniel selected the morning, the noon, and the evening, as his seasons of private devotion.

The very design of secret prayer is to enable the Christian to approach God with the least possible restraint. We should at such times, with great particularity, acknowledge sin. Has any temptation excited irritated feeling? In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the time and to the circumstances, that your heart may not be sheltered by the vagueness of mere general confession. In your closet review your actions, and tell your Maker distinctly what you mean, when you confess you are a sinner. In the solitude and the silence of the soul's retirement with God, we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also in secret prayer pray for particular blessings. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptations to which he is exposed. Thus may you pray with a degree of fervor and distinctness which would be impossible and improper even in the more public circles of social prayer. When our Savior united with his disciples in prayer, his petitions were general: 'Thy kingdom come,' 'give us day by day our daily bread,' 'forgive us our debts,' 'lead us not into temptation.' But when he retired to the garden, in solitude, his prayer was, 'O my Father, if it be possible, let this cup pass from me.' Here he could allude to his own individual wants. He could as a child unveil all his secret sorrows to a Father's view. Imitate your Savior, and daily in secret prayer remember your friends, calling them by name. Remember your own particular temptations, and your own particular sins, and thus will your Father who heareth in secret, himself reward you openly.

3. Consider the *advantages* of secret prayer. There is no exercise of the Christian which has so powerful an influence in promoting spirituality of mind. The secret communion with God seems to introduce us into his immediate presence. If we go to the closet with the distinct confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding. There never can have been a case of one who perseveringly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing Christian. And the Christian who does not pray in secret must be a languid and a heartless disciple.

There is no *preservative from sin* so potent as this. An hour of temptation may overcome the Christian. He may be left to the commission of sins, the thought of which now makes him shudder. Temptations may be thrown in your way, and you have no safety—you have no protection, but in prayer. He who comes from the audience chamber of God, from intimate communion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing in the very verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, 'Get thou behind me, Satan.' The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which like secret prayer can so *purify and tranquilize the mind*. It is this which gives that 'closer walk with God,' which ensures 'a calm and heavenly frame.' This is the mount upon which the Christian may stand above earth's vapors and smile at earth's storms. When Jesus went to the garden, as the hour of death approached, he was in an agony of feeling. But how soon was he soothed by prayer. He came from the retirement of that garden, calm and composed, to meet his enemies, and not a nerve trembled, and apparently not one fibre of feeling was troubled. Thus, Christian, may you obtain a composure of mind, and a calm, steady enjoyment, which no opposition of trials can ruffle. And how happy is that heart, thus fixed on God; thus steadfast in a joyful serenity which nothing can disturb. Look into the heart of ordinary Christians! How full of worldly cares! How often depressed with anxiety! How will trifling obstacles disturb and irritate! The remedy for all this is secret prayer. Then is the spirit alike independent of great calamities and of petty vexations.

UNITARIANISM, NOT ORTHODOXY, SUPPORTED BY THE PLAIN AND OBVIOUS IMPORT OF SCRIPTURE.

Too much, a great deal too much, has been conceded to the orthodox in regard to the plain and obvious meaning of Scripture. Their writers and preachers omit no opportunity to assert, or insinuate, that Unitarians are forever departing from it, but that they *never* do; and this impression, false as it is, they find less difficulty in making upon the public mind, as the bulk of the community, having been accustomed from their earliest years to read the Bible under strong orthodox biases, are ever inclined to think the orthodox exposition the obvious one, merely because it is the common one, and the one to which they have been long used; and the Unitarian exposition strained and far fetched, merely because it is new to them. Let the subject be fairly considered, and there is no sect in christendom so little liable to the charge of slighting the plain and obvious teachings of the word of God, as the Unitarian. What sect has been so constant in asserting the great Protestant doctrine of the sufficiency of the scriptures; and that scripture should be interpreted by scripture, and not by human creeds and glosses? What sect has protested so loudly against all mysticism, whether of thought or feeling; and against all scholastic refinements, and metaphysical distinctions, above the comprehension of common readers? What sect has stood so much upon that sound principle of interpretation, that the obscure and difficult parts of scripture are to be explained by those that are plain, and easy to be understood? What sect has insisted so much upon *the simplicity that is in Christ*, or complained so much of the manner in which men have been corrupted from it by false philosophy and the policy of states? In fine, what sect has been so ready to put the Bible into the hands of the common people, without a single word of comment, and even in a translation given by the adverse party; or so willing to test the merits of the controversy by the opinions, which any man of plain common sense would draw from it, provided he could come to its perusal free from all theological prepossessions?

The orthodox friendly to the plain and obvious import of scripture! How then are we to account for the fact that their 'proof texts,' are drawn with scarcely a single exception from the writings of John and Paul?—unquestionably, and upon every principle, the most peculiar, the most obscure, and the most difficult to be reconciled with themselves and the rest of scripture, of all the writers in the New Testament; so much so, that an apostle informs us, (2 Peter iii. 16,) with respect to one of them, that some things in his epistles had begun to be wrested, even in his day, by the ignorant and unstable. How, too, are we to reconcile, with a proper regard for the plain and obvious teachings of revelation, the frequent instances, in which they make the express declarations of the gospel bend to opinions founded on mere inference or implication? Our Savior says, in plain and direct terms, 'When thou prayest, pray to thy Father;' (Matth. vi. 6.) 'When ye pray, say, Our Father;' (Luke xii. 2.) 'And in that day ye shall ask me nothing.' (John xvi. 23.) The Trinitarian, however, because it seems to be implied in a doctrine, which he thinks may be inferred from scripture, does not hesitate, in the face of these express declarations, to introduce two other objects of invocation besides the Father, and to make Jesus Christ himself one of them. Does this seem like adhering to the plain and express directions of scripture? Again; how can Trinitarians and Calvinists pretend to pay even a decent respect to the plain and obvious meaning of the sacred writings, while they continue to make so much use of the hypothesis of two natures in Christ; an hypothesis wholly and entirely conjectural, not having a syllable of direct support from scripture; an hypothesis, however, which puts an entirely new construction on several of the plainest passages of revelation, and without which the doctrine of the Trinity could not stand for an instant? It is said, (Mark xiii. 32.) 'Of that day and that hour knoweth no man; no, not the angels, which are in heaven, neither the Son, but the Father.' Nobody in his senses will deny, that the only natural and proper construction of these words would lead us to suppose, that the Son of God knew not 'of that day and that hour;' but, if he did not, the doctrine of the Trinity cannot be defended; and to attempt, in this case, to screen it by pretending that though he did not know it in his human nature, he did in his divine, seems to us a more bold and palpable wresting of the plain and obvious import of scripture, than can be paralleled in the whole history of Unitarianism.

Nor is it with a few single passages only that the orthodox use this unwarrantable freedom; but the plain and obvious import of the whole tenor of the gospel is turned aside in accommodation to their system. All those passages, which speak of our Savior as being *sent* by a superior Being; ('As thou hast sent me into the world, even so have I also sent them into the world;' John xvii. 18,) all those passages which represent his wisdom, power, and authority as being *derived* from the Father; ('The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works,' John xiv. 10,) all those passages which declare his *inferiority* and *dependence;* ('For my Father is greater than I,' Ib. 28. 'My God, my God, why hast thou forsaken me?' Matth. xxvii. 46,) all these passages, and a multitude of examples might be collected under each class, though we have room to give but one; and also the whole history of our Lord; his birth; his gradually increasing in knowledge and wisdom, and in favor with God and man; his intercourse with the disciples, and with the world; his hopes, and fears, and regrets; his prayers, misgivings, agony, and death; the manner in which he was treated by his disciples while upon earth, and the manner in which they spake of him after his crucifixion;—in short, the whole gospel narrative, from beginning to end, must be violently wrested from its only plain and obvious import, or we cannot believe that Jesus Christ was God Almighty. Moreover, all those passages which expressly affirm, that 'the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;' (Ezek. xviii. 20,) all those passages which assure us, that 'every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened;' (Matth. vii. 8,) all those passages which intimate, that we may taste 'of the heavenly gift,' and be 'made partakers of the Holy Ghost,' and yet fall away;' (Heb. vi. 4, 6,) all those passages which assert that God hath 'no pleasure in the death of the wicked; but that the wicked turn from his way and live;' (Ezek. xxxii. 11,) also, all the promises and threatenings of the gospel, its warnings, exhortations, and remonstrances,—nothing but a cruel mockery of man's impotence unless it depends on himself whether they shall have their effect; nay, the whole constitution and complexion of the moral parts of the Bible can convey no other meaning to a plain unlettered man, than one irreconcilably opposed to the fundamental principles of Calvinism.

Under such circumstances it certainly seems to us to discover not a little effrontery in our opponents to think of sustaining against us the charge of disregarding, or condemning, the plain and obvious meaning of the sacred writings. Indeed, if we were called upon to give a comparative view of Unitarianism and Calvinism, there are no points on which we should insist more, in showing the decided superiority of the former, than on its strict adherence to the plain meaning of the plain parts of scripture, and on the ease with which the whole system can be understood, and comprehended by men of all capacities.

AN ERROR OF CALVINISM RESPECTING THE FORGIVENESS OF SIN.

It is a doctrine of Calvinism, that inflexible justice required the blood, either of the offender, or of a substitute, in expiation of the guilt of the violated law; that by nothing short of this, could God have secured the honor of his law. The only worthy victim in the universe, however, was the holy Jesus. On him, therefore, God poured out the fulness of his wrath; and, being thus appeased was induced to forgive. He is induced also, for Christ's sake, to avert his anger in answer to the prayers of the elect, for whom Christ died. This, I repeat, is Calvinism. But how unlike the doctrine of the Gospel!

Compare this exposition of the design of our Lord's death, with the testimony of Isaiah concerning God's dispositions towards man. Thus saith the Lord, the King of Israel and towards man. Thus saith the Lord, the King of Israel and his redeemer, the Lord of hosts; I am he that blotteth out thine iniquities for mine own sake, and will not remember thy sins. And again, to what purpose is the multitude of your sacrifices unto me, saith the Lord? I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations. Incense is an abomination to me. Your new moons, and your appointed feasts, my soul hateth. They are a trouble unto me. I am weary to bear them. Wash you, make you clean. Put away the evil of your doing from before mine eyes. Cease to do evil. Learn to do well. Seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall then be white as snow; and though they be red like crimson, they shall be as wool.' Can it be then, that sacrifices, primarily have respect to God, in the sense, that they induce him to be merciful? Suppose sacrifice to have been permitted by God, because the Israelites, when they came from Egypt, were not qualified for a more spiritual worship, and we can at once account for the acceptance of it, when it was offered with the dispositions, and for the ends, professed by the offerer; and for the utter rejection of it, when it was unattended with these dispositions. But, if it had been appointed for its own sake, or because it was, in itself, expiatory, it might have availed to its end, without these dispositions in the offerer. Calvinism is indeed so far consistent with itself, that it supposes God to be induced, by the death of Christ, to forgive the elect, without regard to any moral influence exerted upon them by his death. But whether this sentiment obtains any sanction from the design of the Jewish sacrifices, and the circumstances under which their offerers were accepted, judge ye.

That there is a connexion, and a most important connexion, between our Lord's death, and the forgiveness of the sins of those who believe in him, is to my mind one of the clearest doctrines of the New Testament. The great question on this subject, however, respects the manner in which his death becomes a means to us of forgiveness, and of acceptance with God. And, most important in their bearing upon this question are the facts; first, that the mission and the death of our Lord are uniformly ascribed, in the New Testament, to the antecedent love of God. It was because God so loved the world, that he sent his only begotten Son, that whosoever believeth in him may not perish, but have everlasting life. Secondly. We are most expressly told, that God sent his Son to bless us, by turning us from our iniquities; that Christ died for us, that they which live, might not henceforth live unto themselves, but unto him that died for us, and rose again; that he died to redeem, or to deliver us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. And, thirdly, we are explisitly taught, that every one will at last receive according to what he hath done in the body, whether it have been good, or whether it have been evil. To my apprehension, then, it seems most plainly to be the doctrine of the New Testament, concerning the manner in which forgiveness is obtained for us through the death of our Lord, that in his death we have the strongest possible expression of God's love towards us, as sinners; the strongest, and most affecting evidence, and assurance of mercy to the penitent, the reformed sinner; and, consequently, the strongest and most affecting inducements, which can be addressed to accountable beings, to bring them to repentance, when they have sinned, and to the most unreserved devotion of their hearts to every Christian duty.

LAST THOUGHTS OF DR WHITBY.

[From the London Christian Reformer, for September 1841.]

The Unitarian Association cannot do such effectual good to the cause of Divine Truth, or establish so good a claim to the liberal support of Unitarians throughout the country, as by the republication of scarce and valuable works of acknowledged learning and unquestionable utility. Such a work is this before us. Dr. Whitby was one of the most distinguished divines of the Church of England,—living at a period when distinction in that Church was a pledge of both scholarship and character. His 'Commentary on the New Testament' is a book of deep erudition, is marked throughout by reverential piety, and has always been highly esteemed by divines not deeply tinctured with Calvinism. His heresy as a Commentator went no further than Arminianism; but cooler reflection and more diligent inquiry led him to see that the *Trinitarianism* of the 'Commentary' was a serious and hurtful error. This, therefore, as an honest man and true Christian, he retracted in these 'Last Thoughts.'

How honorable to him are these confessions and declarations in his Preface!

'It is rightly and truly observed by Justin Martyr, in the beginning of his Exhortation to the Greeks, "That an exact scrutiny into things doth often produce conviction; that those things which we once judged to be right, are, after a more diligent inquiry into truth, found to be far otherwise."

And, truly, I am not ashamed to say this is my very case; for when I wrote my Commentaries on the New Testament, I went on (too hastily, I own) in the common beaten road of other reputed orthodox divines; conceiving, first, that the Father, Son and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion, I am now fully convinced by the arguments I have offered here, and in the second part of my Reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions.—P. v.

In a word, all other notions of the word person, besides the plain and obvious one, signifying a real and intelligent agent, have been already so excellently baffled and learnedly confuted, that I own I am not able to resist the shining evidence of truth; nor am I ashamed to confess my former mistakes and errors in these matters, after such strong and irresistible conviction; seeing, humanum est errare, all men are liable to error. And as, upon this principle, I cannot but think it the most gross hypocrisy, after such conviction, to persist in a mistake; so, without question, it is the greatest abuse of humility and free thinking to attribute such open and ingenuous acknowledgments to a wavering judgment or levity of mind.

Neither are there wanting examples of good and great men amongst the ancients to bear me out in this matter.—P. vi.

St. Austin was not more renowned for any of his works, than for his two books of Retractations, in which he confesseth all the errors he had committed in all his other writings.

And this my retractation or change of my opinion, after all my former endeavors to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds (and indeed can proceed) from me for no other reason but purely from the strong and irresistible convictions which are now upon me, that I was mistaken.

Nothing, I say, but the love of truth can be supposed to extort such a retractation from me, who, having already lived so long beyond the common period of life, can have nothing else to do but to prepare for my great change, and, in order thereunto, to make my peace with God and my own conscience before I die. To this purpose, I solemnly appeal to the Searcher of hearts, and call God to witness, whether I have hastily or rashly departed from the common opinion; or, rather, whether I have not deliberately and calmly weighed the arguments on both sides, drawn from scripture and antiquity.

As I have no views for this world, so it cannot be imagined, that the motives drawn from interest, ambition or secular glory, can have any place with me. Or if I had, neither can it be imagined that I would choose to dissent from the received opinion, the maintainers whereof are they who grasp honors and preferments, and think they have the best title to those advantages.

So that, upon the whole, if I have erred in changing my opinion, I desire it may be observed, that my error hath neither prejudice nor secular views to support it; and that my mistake (if such it will be reputed) hath been all along attended with constant prayers to the throne of grace, and what hath alway appeared to me to be the strongest reason and most undeniable evidence.'—Pp. vii, viii.

Insensible to these holy and heavenly appeals, the 'Orthodox' will go on, to the end of the chapter, publishing and quoting Whitby as a Commentator, without ever acknowledging,—in some cases, perhaps, without knowing,—his noble retraction of error and profession of truth. Greater, therefore, is the call upon those that value literary ingenuousness and Christian integrity to diffuse the venerable Divine's 'Last Thoughts,' and to make this posthumous publication the companion of the 'Commentary.'

The last thoughts of Milton, Whitby and Watts, as of many other celebrated scholars and divines, were in strong disagreement with the vulgar creed, on behalf of which their authority is constantly cited! This some hardy pedantics *affect* to deny, knowing to whom they speak and for whom they write,—but the empire of delusion will last no longer than that of ignorance. The public will not always be credulous; and, consequently, deceivers will not always be the popular instructors.

EVANGELICAL MISSIONRY SOCIETY.

The Trustees of the Massachusetts Evangelical Missionary Society respectfully and urgently solicit the attention of Clergymen, and others friendly to the interests of religion, to the following

CIRCULAR.

The Evangelical Missionary Society was instituted on the fourth day of Nov. 1807; and incorporated Feb. 28, 1814. Its leading object, as stated in the Connexion is 'to furnish the means of Christian knowledge and moral improvement to those inhabitants of our country who are destitute or poorly provided.'

It has annually sent missionaries to as many places unblessed with a regular ministry, as its funds enabled it to provide for. It has also aided in sustaining many feeble parishes; some of which would have altogether decayed without its assistance; and has helped to increase the meagre salaries of valuable ministers to an amount sufficient to enable them to support themselves where their labors were needed, but could not be adequately remunerated.

Its invested funds amount to about 8000 dollars; the interest of which, together with the amount obtained from the annual subscriptions of members and donations, usually enable the Executive Committee to appropriate annually, from 800 to 1000 dollars. 3000 dollars per annum could be most profitably expended in missionary efforts and in sustaining feeble parishes in New England. It is exceedingly desirable that the resources of the Society should be largely augmented, if possible, to such a degree as to enable it to take the entire charge of the missionary fields and of destitute Societies within the limits of the Eastern States; so that the Unitarian Association may carry on unimpeded its operation in the South and West.

In view of the circumstances of the Society, and in furtherance of the above named considerations, the Trustees venture to solicit Clergymen to commend the interests of the Society to their parishes; to procure as many members as they may be able amongst their friends; and if agreeable and convenient, to form Associations in their congregations, which may contribute annually to its funds. Associations of Ladies already exist in the parishes of Rev. Dr Lowell and Mr Robbins in Boston, Rev. Mr Peabody of Portsmouth and Rev. Mr Hill of Worcester.

The Trustees also respectfully request each Church to which this Circular is addressed to choose a member to represent them at the Annual Meetings of the Missionary Society, on the last Thursday in May, in Boston.

The qualifications of membership are thus indicated in the second Article of the Constitution.

'The Society shall consist of all persons who shall subscribe this constitution, pay two dollars into the Treasury, and the same sum annually for promoting the objects of the institution; also of such churches as shall annually choose a member to represent them. Any person who on signing this constitution shall advance ten dollars or more, shall be a member without the annual contribution.' [N. B. It was afterwards voted at the Annual Meeting Oct. 2, 1823, that the amount required to constitute a member for life be twenty dollars.]

The Trustees feel persuaded that it is only necessary that the claims of this excellent charity should be fairly presented to the friends of religion, in order to awaken a general and lively interest in its objects and to procure the pecuniary contributions which are needed to enable its officers to bring about those valuable results which it is their earnest desire to accomplish.

In behalf of the Trustees and of the Executive Committee.

CHANDLER ROBBINS, *Secretary &c.*

N. B. Those Clergymen and others who may be disposed to become members of the Society, or to aid in carrying out the plans suggesied in the above Circular, will confer a favor upon the Trustees by transmitting an early notice of those intentions to the Secretary.

ORIGIN OF CHRISTIANITY.

Christianity, I maintain, was not the growth of any of the circumstances, principles, or feelings of the age in which it appeared. In truth, one of the great distinctions of the Gospel is, that it did not *grow*. The conception, which filled the mind of Jesus, of a religion more spiritual, generous, comprehensive, and unworldly than Judaism, and destined to take its place, was not of gradual formation. We detect no signs of it, and no efforts to realize it, before his time; nor is there an appearance of its having been gradually matured by Jesus himself. Christianity was delivered from the first in its full proportions, in a style of singular freedom and boldness, and without a mark of painful elaboration. This suddenness with which this religion broke forth, this maturity of the system at the very moment of its birth, this absence of gradual developement, seems to me a strong mark of its divine original. If Christianity be a human invention, then I can be pointed to something in the history of the age which impelled and fitted the mind of its author to its prodection; then I shall be able to find some germ of it, some approximation to it, in the state of things amidst which it first appeared. How was it, that from thick darkness there burst forth at once meridian light? Were I told that the sciences of the civilized world had sprung up to perfection at once, amidst a barbarous horde, I should pronounce it incredible. Nor can I easily believe, that Christianity, the religion of unbounded love, a religion which broke down the barrier between Jew and Gentile, and the barriers between nations, which proclaimed one Universal Father, which abolished forms and substituted the worship of the soul, which condemned alike the false greatness of the Roman and the false holiness of the Jew, and which taught an elevation of virtue, that the growing knowledge of succeeding ages has made more admirable;—I say I cannot easily believe, that such a religion was suddenly, immediately struck out by human ingenuity among a people, distinguished by bigotry and narrowness of spirit, by superstitious reliance on outward worship, by hatred and scorn of other nations, and by the proud, impatient hope of soon bending all nations to their sway.

Christianity, I repeat it, was not the growth of the age in which it appeared. It had no sympathy with that age. It was the echo of no sect or people. It stood alone at the moment of its birth. It used not a word of conciliation. It stooped to no error or passion. It had its own tone, the tone of authority and superiority to the world. It struck at the root of what was every where called glory, reversed the judgments of all former ages, passed a condemning sentence on the idols of this world's admiration, and held forth, as the perfection of human nature, a spirit of love, so pure and divine, so free and full, so mild and forgiving, so invincible in fortitude yet so tender in its sympathies, that even now few comprehend it in its extent and elevation. Such a religion had not its origin in this world. It came directly from God.

TOLERANCE.

There is no similitude in nature that owneth not also to a difference; yea, no two berries are alike, though twins upon one stem; no drop in the ocean, no pebble on the beach, no leaf in the forest, hath its counter part,—no mind in its dwelling of mortality, no spirit in the world unseen: and therefore, if capacity and essence differeth alike with accident, none but a bigot partizan will hope for impossible unity. Wilt thou ensue peace, nor buffet with the waters of contention, wilt thou be counted wise, and gain the love of men, let unobtruded error escape the frown of censure, nor lift the glass of truth alway before thy fellows. I say not, compromise the right,—I would not have thee countenance the wrong, but bear with charitable heart the reasons of an honest judgment; for thou also hast erred, and knowest not when thou art most right, nor whether tomorrow's wisdom may not prove thee simple to-day: perchance thou art chiding in another what once thou wast thyself; perchance thou sharply reprovest what thou wilt be hereafter. A man that can render a reason, is a man worthy of an answer; but he that argueth for victory, deserveth not the tenderness of Truth.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 2, 1841.

CONFIDENCE IN THE INFLUENCES OF TRUTH ESSENTIAL TO A LOVE OF TRUTH.

We presented in our last number, some of the causes which weaken that susceptibility to truth, which our Savior commends as the great qualification for discipleship to him. 'Whosoever is of the truth heareth my voice.' There are others which might be noticed, more important perhaps than any that we have brought forward.

One of them is sectarianism, or that spirit which makes salvation to depend upon the creed and not upon the character, and bases the title to the Christian name and Christian fellowship upon identity of doctrinal faith, and not upon that faith of the heart which is unto righteousness, the exhibition of a Christian temper and spirit. Truth is free; he that is of the truth is free, and desires others to be free. Sectarianism is in opposition to this freedom. Besides the jealousies, feuds and partizanship, that it often generates, and which are palpable enough, it cramps the mind and narrows the heart. A man can hardly be of the truth and have an unchecked and untrammelled susceptibility to truth, who is bound by strong sectarian prejudices and associations to a creed. He can hardly think freely and strongly when he must think, and feel, and reason, and interpret scripture not individually, not as the action of his own mind and the dictates of his own conscience prompt and approve, but in accordance with the established standard of his sect. We object not to religious sympathy, or to a sympathy founded upon a general similarity of religious opinion. We object not to sects, or denominations, so far as they are the organization of those who have a general similarity of opinions, for the purpose of religious worship and instruction, and the advancement of these opinions in a Christian temper and by Christian means. We object only to that sectarianism, of which there is much in the world, that can see no truth beyond its own creed, and no piety without the pale of its own church, and which, not content with obeying the apostolic injunction, 'from such withdraw thyself,' and quietly separating from them with whom it cannot sympathize, is ready to hurl its anathemas upon all who differ from it, and assumes to play with the lightning of God's wrath, and pronounce beforehand the judgment of his eternal tribunal upon the faith and piety of its fellow men. Where there is this sectarian spirit, where the mind is thus chained to the formularies of a creed, and subservient to the power of a party, there can be little susceptibility to truth, little growth in grace, or in a knowledge of the truth as it is in Jesus. Sectarian or denominational organizations are beneficial on the whole. We cannot well do without them. They are and have been of service in advancing a knowledge of the truth, in promoting the spread of the gospel, and the growth of practical virtue and godliness. But there is this evil tendency connected with them, which every one should endeavor to resist by remembering that truth cannot be confined to the technicalities of a creed, nor sincerity of inquiry, honesty of belief, or piety and purity of heart exclusively engrossed by any denomination.

But another cause, that weakens and destroys the susceptibility to truth more fatally even than sectarianism, is a distrust of the practical consequences of truth, a want of faith in the power of truth, or it would be more correct perhaps to call it, a want of faith in the power of the human mind to discern and obey the truth, a fear that its free thought and unshackled investigation will certainly lead to error, to conclusions that will be injurious to religion and morality, that will overthrow those religious and moral truths that lie at the foundations of society, and wither and destroy the peace and virtue of the individual. This perhaps is not so much a distinct cause, as only another feature of sectarianism, and the one that gives to creeds all their power to produce a dull, stationary religion. For it is from sectarianism, from a belief that all truths which concern the welfare of society and the eternal good of man have been clearly apprehended and set forth in the creed of its denomination, that this fear of inquiry proceeds. But is not this fear unworthy of our nature and the religion we profess? Is it not a distrust of the overruling providence of God and the power of that Gospel which He has given for our salvation? Are we willing to admit that the great practical principles, upon which society and social happiness are built, are false principles, and that inquiry would disclose their falsehood and make an end of their power? Are we willing to imply that the foundations of our faith are weak, and that inquiry would undermine them, that man cannot improve in Christian knowledge virtue and piety, and that any attempt to know more of the truth and practice more of Christian duty, would lead to error and sin? We cannot be willing to admit or imply this, for the whole history of the intellectual and moral action of mankind, especially under the Gospel, disproves and denies the correctness of the admission. That temporary evils have arisen from the inquiries and speculations of some minds cannot be denied. There are some men, in whom the imagination is too strong for the reason associated with it. Consequently in all their speculations about the social and religious condition of mankind, in all their investigations after the truths and principles by which they are to be improved and advanced, they are guided to their conclusions more by passion and feeling, than by satisfactory argument and clear and comprehensive views. These persons are not remarkable for a calm love of truth and a susceptibility to perceive and adopt it, but rather for a diseased imagination, a morbid sensibility, which makes them dissatisfied with all that is recognized as true or established as good, which bewilders their judgment, and sometimes leads them and their followers into a moral chaos. But these evils soon correct themselves, and we ought not to confound the action of a morbid and distempered imagination with the action of the reason and understanding seeking calmly and purely for the truth. This latter pursuit of truth can never be attended with evil in its ultimate issues. It is alike removed from a bigoted conservatism and a reckless radicalism. It leads to a calm and just judgment, to a perception of all that is good, beautiful, true in the opinions that are received, the institutions that exist, the customs that prevail, and produces earnest efforts to uphold, preserve, and perpetuate them. It opens the eyes to the evils and abuses that exist, and the errors that prevail and makes us disposed to correct and reform them It teaches that the great work of man's social and moral improvement, to be wrought out through the influences of Christianity upon the mind and heart, is not a work of destruction and reorganization, but of progress, of progress to be made in harmony with many things as they are, with the good that already exists and not in opposition to it.

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. NO. VII.

Mutual Duties in regard to Public Worship.

In the last number, I endeavored, so far as my limits would permit, to show what a Minister might and should do, in order to render Public Worship what it ought to be; and, to what was then said, I would barely add that he should bring to the public altar a heart, not only warm with devotion to God, but glowing with a generous interest in all those, for whom he offers prayer, or gives thanks. The Jewish High Priest, when he appeared before God in behalf of the People, wore on his bosom a breastplate, inscribed with the names of the twelve tribes of Israel, as a memento, I suppose, of his obligation to intercede affectionately for all. It does not suit the genius of our times, for the Christian Minister to present any show of this kind, but he should indeed bear on his hearts not only the names of the principal families in his society, but, as far as possible, of all the individuals, from the greatest to the least, and adapt his prayers to their several conditions.

Another question, proposed in the preceding number, is now to be answered. What is incumbent on the people, in order to render public prayer real and effectual? In one sense, the minister is to pray *for* them; but there is another sense, in which he cannot pray for them. He cannot do their work in this matter. They must pray for themselves; they must make his prayers their own; or they can derive little benefit from them, however pertinent they may be, however affectionately and devoutly they may be urged. They must endeavor to follow through the whole exercise the current of thought, without allowing their minds for a single moment to wander, and they must, if possible, make every sentence an exercise, not only for the understanding, but for the heart.

Many complain of the coldness of their Minister in prayer, and of the consequent difficulty of following him with any good degree of feeling or even of attention; and doubtless there are many cases in which the complaint is just. Still, every individual should remember that it is hard for any one to labor alone, in that which requires the combined efforts of all. If you would have your minister fervent, *you* must do something, you must do all you can to supply him with sacred fuel, for keeping up the flame of devotion within him. As the minister is to act upon the People, so the People are to act upon the Minister; and this mutual action and reaction is to be carried on by a continual process, in order to attain the end desired. The fire will not burn on one side, if cold water be thrown on it from the other. If the Minister be apparently indevout, the people will be so too; and, on the other side, discouragement may sometimes destroy the apparent devotion of the Minister, if he meet few or no indications of devotion in those, with whom he is called to pray. To worship God with all the sincerity and fervor, which is evidently reasonable, is a great and difficult work for those, who have no more of spiritual strength and activity, than we generally have. To bar the doors of our minds against all earth-born thoughts, and to bring into a holy co-operation all the noblest powers of the soul, requires not only present effort, but previous discipline. How, then, is it to be expected that our public prayers should generally, if ever, be the joint homage of the whole assembly? With a great proportion of our assemblies, where is the previous discipline? or in what does it consist? How few, comparatively, spend so much time and care, in preparing to meet the heart-searching God in his sanctuary, as they do in dressing their outward persons, so as not to offend, so as to attract the gazing eyes of the thoughtless, or the earth-born!

If we would worship God acceptably in the public assemblies of his holy day; if we would then pray 'with the spirit and the understanding;' we must pass the other six days with some reference to holy time. We must beware of being too much engaged and absorbed in those earthly toils and cares, which enervate all the nobler powers, and quench all the better feelings of the soul. Nothing but necessity should lead us to exhaust all our energies, particularly on the day, next preceeding that, on which we are called to higher employments: and it does appear to me that the Lord's day morning should be turned to better account, than is usual, even among professed Christians.

Why should we be less engaged on that day than we are on other days? Why should we not be up as early, and apply ourselves to the work of our divine Master with as much constancy and zeal, as we do to our own business, to the lowest of our own concerns? The day we regard as holy, is a memorial of the resurrection of Christ; and it was at the dawn of day, when he rose from the bed of death. Why should we not rise at the same hour from our slumbers, and especially if this be our habit on other days? and why should we not rise at the same time from our *spiritual sloth*? It is to no purpose that our bodies are wakeful and active, if our souls are still buried in slumbers. Every man, woman and child, who would do what is incumbent on him to make public worship a real exercise of devotion, must make a good use of the morning hours; must spend them not in idle slumbers, nor in reading or conversation about those things which encumber, rather than aid the soul in its nobler associations. It is said, and general experience confirms the declaration, 'whatsoever a man soweth, that shall he also reap.' If we spend all the morning hours of the Lord's day in sowing the corruptible seed of earth and time, we cannot expect to reap much of heavenly fruit during the few minutes, employed in the public ceremonies of devotion. The more of wheat and the less of tares or other weeds we sow, the better—the greater will be the immediate, as well as the remote reward.

From the preceding arguments, some might perhaps infer that, if not prepared for the public exercises of devotion, they would better absent themselves from the holy place, and depend on their private devotions. I am afraid, however, that in this way, they would become more and more indisposed to all communion with the Father of their spirits, till the last spark of piety were extinct. Undoubtedly, the true Christian, who is providentially detained at home, may be as devout in his private abode, as he would be in the house of God; but no apology, he can make for unnecessary absence, will give that satisfaction to his conscience, which is indispensable to the spirit of prayer. 'If our hearts condemn us, God is greater than our hearts, and knoweth all things.' If our hearts do not *approve* of what we do, we cannot have that confidence in God, which is the life and soul of prayer, and consequently, we shall be less and less inclined to the exercise, till, in all probability, it will be wholly discontinued, or sink into an unmeaning ceremony.

S. W.

'TENDENCY OF CONGREGATIONALISM.'

The following statements appeared, under this head, in the last week's 'Christian Witness and Church Advocate,' an Episcopal paper published in this city:—

'Of the whole number of Congregational Societies in Massachusetts fifty years ago, probably one half are now Unitarian.'

'In Boston, every Congregational Society of fifty years standing has, with one exception, become Unitarian.'

'Cambridge, the seat of Unitarianism, is now the seat of Unitarianism.'

'Where the former [Congregationalism] has prevailed, the latter [Unitarianism] prevails proportionally.'

'Geneva affords a suitable illustration of the fact that Unitarianism comes chiefly through Congregationalism.'

'It has been so in England. The Rev. Andrew Reed, an eminent Congregationalist minister of London, on a visit to this country five years ago, stated, before the Presbyterian General Assembly at Philadelphia, that, of the two hundred Chapels then in the hands of Unitarians in England, one hundred and sixty four were originally built by those who held the doctrine of the Trinity.'

'Thus the tendency of Congregationalism is to Unitarianism.'

If the foregoing statements are true, then God be thanked for Congregationalism. It has been an instrument, under divine Providence, of vast good. In proportion as it has diffused the principles of Unitarian Christianity and made them efficacious in practice, it has dispersed or rendered innocuous the errors transmitted from the dark ages, and carried home to men's reason and conscience and affections, the blessed influences of that simple, pure, free, spiritual, life-giving, sanctifying, saving Gospel, which the Son of God taught to his first disciples, and of which they were the successful heralds to the nations.

But is Congregationalism to have all the credit? The 'Witness and Advocate' quotes Dr Buchanan as saying, 'Wo to the declining church which has no liturgy.' Has the church, possessed of the liturgy, been able to prevent the growth of Unitarianism within its borders? Who does not know that the very first congregation in New England, that abjured the Trinity, was of that denomination? Will it be denied that as regards this doctrine, a very large proportion of the intelligent men, who now worship in the Episcopal churches of Boston, are far from being orthodox? Would it be easy to count the number, both of the laity and the clergy in this country, who have given up the liturgy and its errors for simpler forms and more scriptural doctrines. And how has it been on the other side of the water? What a host of Unitarians has not the Church of England produced!—Peacock, Bishop of St. Asaph; Joan Bochar, who, for adhering to her faith, was burnt at Smithfield; Bartholomew Legate, who suffered martyrdom in the reign of James I.; John Biddle, who, because he assembled some Unitarians at his house, was cast into prison, where, from cruel treatment, he died in less than five weeks; Milton, Locke, Newton, Chillingworth; Bishops Hoadly, Shipley, and Law; Dr Samuel Clarke, Archdeacon Blackburn, and William Whiston; Chandler, Taylor, Benson and Clayton; Robert Tyrwhitt, John Jebb, Gilbert Wakefield, Theophilus Linsey, Edward Benson, and John Disney; William Friend, tutor and fellow of Jesus College, Cambridge, John Hammond, fellow of Queen's College; Robert Edward Garnham, fellow of trinity; George Dyer, of Emanuel's; and others too numerous to mention. Verily, Episcopalianism has done something for us, though Congregationalism may have done much more. 'Honor to whom honor' &c.

But, adds the 'Witness and Advocate,' 'Thus the tendency of Congregationalism is to Unitarianism; and the tendency of this latter to infidelity is now so obvious as scarcely to need illustration.' This we deny. The tendency of Unitarianism is altogether the other way; thousands whom orthodoxy has driven towards infidelity it has arrested; many it has recalled from the extreme of skepticism to the faith of the pure Gospel; and this good work it is carrying on every day. Of course, among Unitarians, as in every communion, there are unbelievers; but in no sect is the number by any means so small as it is in our own; and for this it would be easy to account. Take infidelity in its latent as well as its open state, and it will be found to abound most in those communities where there is the least freedom of thought and speech, where assent to irrational creeds of human device, instead of the Bible, is made the test of discipleship, where a blind faith and a punctilious observance of ceremonies are represented as more availing in the sight of God than sincere piety and moral obedience, and where among those who differ as to doctrines and modes, in place of mutual good will and fairness, reciprocal kind words and offices, there is found on every side, sectarian hate, trick, denunciation, and abuse.

THE VOICE OF GOD.

We are happy to believe that the voice of God never entirely forsakes the human breast. We lament however that, in so many instances, it remains nothing but a voice, and so seldom becomes a living spirit, a pervading principle. No wonder that so many have denied its very existence, when they see so little of its manifestations. No wonder that they have accounted it a *special* work of God, to awaken men to a sense of duty, when so few exhibit 'the peaceable fruits of righteousness.' No wonder that many believe in original depravity, when children, having so little in their usual treatment to call out their higher sentiments, and so much 'to provoke them to anger,' are so frequently deficient in good words and works.

But they who argue from these unfortunate facts, that the human heart is originally corrupt, must find a difficulty in accounting for those lovely traits of character, which grow up in the bosom of an affectionate family.

The truth seems to be, that man begins life with many active principles within him, which are all good in themselves, but cannot answer their purpose, except under the guidance of an enlighted conscience.

Some, as if unconscious of any authoritative power within them, allow themselves to be swayed by the first impulse that craves satisfaction;—others blindly adhere to the dictates of conscience, without minding the voice of reason, and thus equally fail to do justice to their moral nature;—but no one is left destitute of a power to work out his own destiny, if he will only be faithful to all that is given him.

If, as in the majority of cases, our propensities gain the ascendancy, before we have made the voice of conscience an abiding principle of action, we must accept the offered aid of Christian Faith—we must humble ourselves in penitence—must watch and pray, lest we fall into temptation—must measure ourselves by the law of Christ, and persevere until conscience is restored to her throne, attended by the strong virtues of a Christian character.

But if we neglect the important aid of religion in forming our characters, we shall not indeed be left without God in the world;—He will still call us to obedience with the solicitude of a kind parent; and nothing but our own folly will bring upon us inevitable misery, if we still neglect to hear his voice and hearken unto his commands.

W. G. B.

For the Register and Observer.

'THE FIELDS ARE ALREADY WHITE WITH THE HARVEST.'

(Written Abroad.)

Light shone along the waters; from afar
Came earnest men with self denying zeal
To preach the Gospel on these distant lands.
Braving the dangers of the stormy seas,
The varying clime, the burning torrid zone,
To spread the simple faith of him who said,
'Lo! I am with you alway.' In the ear
Of the true worshipper, is ever heard
These cheering words, buoying the spirit up
Amid the dark vicissitudes of life.

And there was woman, with her calm, clear brow
Lit up with truth and holy high resolve,
Mixed with the sadness of her parting hour.
Far from her childhood's happy home she comes,
Lending her quiet unpretending aid
To gather in the Gentile 'Harvest Home.'

C. R. S.

CORRESPONDENCE OF THE A. U. A.

Hillsboro', Ill., 8th September, 1841.

Rev. Mr Briggs, Dear Sir,—Our church is now built and dedicated; and we feel great satisfaction in being able to sit down, under our own vine and fig tree, in religious order and ordinances. On the first Sabbath after the Dedication, we had the Lord's Supper;—a change in the time of observing it being then made from the last, to the first Sabbath of each month. On that occasion, three new members were admitted into our communion, two of whom were baptized—one, an unmarried lady—the other two,-in middle life, with large families. Our church now consists of eighteen resident numbers. Eleven, besides, have since their first connexion with this church, removed to other places—the most of them to Audubon,—a New England settlement of great promise as an agricultural one, in the northeastern part of this county. The hall of the Hotel there is so large as to accommodate all of the neighborhood that wish to assemble for worship; and occasionally I visit there and preach;—was out there on the Sunday before the Dedication of our church, and expect to preach there again, on the third Sunday in this month. Several of our Audubon friends were in, at the Dedication. We had been expecting brother Eliot to be with us, on that occasion, but the ill health of his colleague prevented. Of course, the other services, as well as the sermon, devolved upon me. The singularity of our position in this region, as a Congregational Church, led me first into an inquiry into the original form of church government—secondly, into the primitive test or standard of Christian discipleship. A statement of some of our views of Christian doctrine occupied the larger share of my attention.

The entire cost of our meeting-house is about $2,500. Your Association have done generously for us; it is my earnest prayer that it may not be in vain.

I will thank you to acknowledge in the Register, the receipt of the following sums towards the erection of this meeting-house.

Rev. Mr Moore's Society in Duxbury,	$12 75
Rev. Mr Miles' Society, Lowell,	55 00
Rev. Mr Newell's, of Cambridge,	18 00
Joshua Brooks Esq., of N. Y. City,	50 00

We remember our friends and benefactors of your Association, and of the Society for propagating the Gospel, with feelings of the liveliest gratitude, making mention of you in our prayers and thanksgivings; and hope that you will not forget us in yours. Pray that we may be at peace with others, and united amongst ourselves in brotherly love. May the Head of the church continue strength to you, and grant to your labors the richest rewards. From what I learn of your success through the Register, we may all hope well for the cause of Gospel truth and liberty. Sincerely your fellow laborer and brother.

W. P. H.

P. S. Mrs Jackson of our Society has given $10 worth of books to our Parish Library, since my return—which is the only accession it has received. I am looking anxiously for some additions in this way from your quarter.

Chicago, Sept. 4th 1841.

Dear Sir.—Having an opportunity to send letters to Boston to-morrow, I seize a moment of leisure to write a few lines to you. It is Saturday P. M.,—I came into Chicago to preach for Mr Harrington to-morrow,—he has gone to Buffalo.

In the five or six weeks I have been here I have been looking at the prospect of affairs with regard to missionary labor, and endeavoring to find where I could be likely to effect most for the spread of liberal Christianity. I have ridden something more than four hundred miles, principally on horse back; preached sixteen times with various success, sometimes to few hearers and sometimes to respectable numbers. I was at Rockford two weeks since. Our friends there have been trying so long to obtain a minister that they seem almost discouraged. If they could have stated preaching for a short time I have no doubt that a flourishing and influential society might be sustained there. The distance across the country from Chicago is about eighty miles.

From Rockford, I passed down to Rock River, twenty five miles to Oregon, (or Oregon city as it was formerly called.) The people in this place have no regular preaching of any kind. The Methodists have a seminary, at Mt. Morris five miles distant, which is in a flourishing condition. I preached in the evening to a full audience. Two of the most respectable men in the place are Unitarians and would be much pleased to have regular Religious services, even if they were not oftner than once in three or four weeks. From Oregon I returned to Belvidere, a distance of about thirty miles. It is on the road from Chicago to Rockford, distant from Rockford about twelve miles. Brother Walworth is stationed here at present, and will perhaps divide his labors between this place and Oregon or Rockford, or supply one third of the time at each. From Belvidere I returned to our friends in Geneva, who are indeed true spirits, ready to do all and more than could be asked for the support of liberal Christianity among them. I have supplied them one half of the time since my return, and shall endeavor to continue my labors with them in the same way for a while. The distance from Geneva to Rockford is about fifty seven miles, rather too far to ride on horseback across the prairies in the winter.

You have doubtless heard of Mr Harrington's success at Milwaukie, on the lake; this is an important point and should be occupied. The distance from Geneva to Milwaukie is about one hundred and twenty miles.

You probably recollect that my plan, when I left Boston, was to endeavor to find two or three villages in the same vicinity near enough to each other to admit of dividing my labor among them. This I have no doubt may after a little time be accomplished. But the villages where anything has been done are too remote from each other to admit of such an arrangement, and if those who have never heard a Unitarian discourse will come and listen without contributing anything at first it is all that can be expected. I have received earnest invitations to preach in various places where there are at present few or no Unitarians. Last Sabbath the State representative was present from Ottawa at the service at Geneva, and invited me to Ottowa, which is a flourishing and important place. Our friends in Geneva are desirous that I should take up my residence with them and supply them with preaching half of the time.

Yours truly A. H. C.

'THE LORD BISHOP OF NEW JERSEY.'

A few of the good people of Boston may possibly have some faint recollection of a young man, who, not many years ago, officiated for a time as rector of Trinity Church in this city. After a while it became apparent that, for reasons we need not state, neither the prosperity of that intelligent, and liberal congregation, nor the true interests of Episcopacy, in the moderate form in which it prevailed hereabouts, would be jeoparded, by his seeking scope elsewhere for the exercise of his clerical functions. Accordingly, he left New England, for a more Southern latitude, where less of the spirit of the 'Pilgrim Fathers' pervades the people, and, in process of time, and by virtue of a vote passed by a few brethren, became overseer of some twenty or thirty parishes in one of the smaller middle States—or, in the language of the sect, 'Right Reverend Bishop of New Jersey,' so constituted by 'transmitted authority from God.' One of the ways in which he has since attained to a measure of notoriety in his own communion, is that of manifesting, greatly to the annoyance of not a few of the bishops and other clergy, to say nothing of lay members of '*the* Church,' a strong partiality for the peculiarities of the 'Oxford divines,' who, as our readers know, have been accused of being 'far gone' from Protestantism and almost one in spirit, if not in doctrine, with the Roman Catholics. The last that we heard of the Rev. George W. Doane, for this is the name of the individual referred to, is, that, at a meeting in England, which he recently attended, of the 'Coventry Religious and Useful Knowledge Society,' and to which he was introduced as 'The Lord Bishop of New Jersey,' he had the grace to say to the assembly, among other things, the words following:

'Where are those who started on the principles of the reformation, yet separated themselves from the Church? Where are their sound religious principles? Where is their faith—what is it? I have lived in a land peopled by those who emigrated from this country. It is the fashion to call some of them the pilgrim fathers—men who fancied themselves somehow straightened in the enjoyment of religious liberty—who, in the claim of greater freedom in God's worship and service, set out for distant shores, and planted themselves in a region now called New England. I enter not into the inquiry as to the character of these men—the justice of their complaints, or the motives for their proceedings—I will accord to them all that charity can ask. They went from here, as they thought and truly believed, the true followers of the gospel of Jesus Christ, preaching, as they thought, the very principles of the reformation, but without a church—without a liturgy—with no transmitted authority from God to minister in holy things—they were self-denying, laborious men. Almost the first thing they did was to found a college for the education of persons for gospel preachers. They have every claim to our admiration for their devotedness to their cause. They denied themselves the comforts of life for the establishment of this institution. For a while it went on more or less according to their expectation: but after a time the institution which they planted as a nursery for preachers of Christ, and him crucified, became, and was for years, a nursery for Unitarianism. Nor is that the worst. They have gone far beyond the stage of incipient putrescence. The rankest enormities of doctrine are now rife among the descendants of the pilgrim puritans that ever festered on the face of the earth. And the men who themselves forwarded the theological School at Cambridge, and who boasted in themselves as Unitarians, amazed and terrified at the fruit of their hands, in Pantheism and Atheism, would be glad to see the institution crumbled into dust. This comes of the separation of God's truth from God's Church. To prevent the evil we must forbid the divorce.'

The Editor of the Boston Daily Advertiser, after quoting the foregoing characteristic effusion of 'The Lord Bishop of New Jersey,' calmly remarks: 'The Bishop perhaps forgot at the time of his speech, that one of the very earliest preachers of Unitarianism in New England was the minister of the first Episcopal Church established in Boston, and of course the change could not have been owing to his being deprived of the benefit of the Liturgy.' Perhaps this is the best way to dismiss such a subject; at least, we are not just now in a mood to add any severe comments of our own; vanity, self-conceit, bigotry, spite, are sometimes so extravagant in their manifestations, that one's inclination to laugh at their ludicrousness is too strong to permit his setting seriously about *rebuking* their folly and wickedness. The subjoined paragraph, not altogether inappropriate, is from John Locke's 'Second Vindication.'

'There is nothing more *ridiculous* than for a man, or company of men, to assume the title of orthodoxy to their own set of opinions, as if *infallibility* were annexed to their systems, and those were to be the standing measures of

Truth to all the world; from whence they *erect to themselves a power to censure and condemn others* for differing at all from the tenets they have pitched upon. The consideration of human *frailty* ought to check this *vanity;* but since it does not, but that with a sort of allowance it shows itself almost in all religious societies, the playing the trick round sufficiently turns it into *ridicule;* for each society having an equal right to a good opinion of themselves, a man, by passing but a river or a hill, *loses that orthodoxy in one company*, which *puffed him up* with such *assurance* and *insolence* in another, and is there, with equal justice, himself exposed to the like *censures of error and heresy*, which he was so forward to lay on others at home. When it shall appear, that infallibity is entailed upon any one set of men of any denomination, or that Truth is confined to any spot of ground, the name and use of Orthodoxy, as it is now in fashion every where, will in that one place be reasonable. Till then, this *ridiculous cant* will be a foundation too weak to sustain that usurpation that is raised upon it.'

RECENT PUBLICATIONS.

Human Learning favorable to true Religion: But the Transcendental Theory hostile to the Christian Revelation. An Address, delivered before the Society of P. B. K., in Bowdoin College, September 2, 1841. By Alden Bradford LL. D., a member of the first Board of Trustees of that Seminary. Boston: S. G. Simpkins. 1841.

This Address, which was so well spoken of immediately after its delivery, we have had the pleasure of reading. The subject of it is one of great moment, and the writer has discussed it with his accustomed ability. There are, perhaps, those who would wish to modify some of his statements a little, before assenting to them; but all will allow the performance to be highly creditable to the mind and heart of the venerable author. We are sorry we have room, this week, but for a brief extract.

'The intelligent friends of true religion, and of primitive Christianity, can never then, wisely or consistently impugn the position, which I have here taken, and would endeavor to fortify and support. The mere politician, the advocate of religion only for worldly purposes, the aspiring hierarch who seeks chiefly for power and wealth—these may dispense with the helps to be derived from human learning; for it is unimportant with them, whether religion be true or false; whether Christianity be of divine or human origin. And the ignorant fanatic may also esteem human learning of no account, in the elucidation of its doctrines, and for its maintenance in the world. But every true protestant, every sincere disciple of the puritan school of dissenters, of 1580; every one who would be ready to give a reason for his hope and faith in the Gospel—must perecive the necessity of having learned men in the Christian Ministry, who are able not only teach others correctly, but who have sufficient knowledge 'to convince gainsayers, and to put to silence the specious arguments of ignorant and foolish men."

It is impossible fully to estimate the benefits derived to our holy religion, by the labors of Christian scholars, during even the two last centuries in England, when such men as Herbert Earl of Cherbury, Hobbes, Bolingbroke, and Hume, were endeavoring to undermine the foundations of our faith, and to reduce Christianity to a level with the superior systems existing in some parts of the world, which are evidently the device of human presumption or pride. The divine authority of Christianity was boldly impugned; and mankind were exposed to universal Pyrrhonism. But the faithful and able watchmen, who were *set for the defence of the Gospel*, and other learned men of a religious character opposed the threatening storm, and conducted the fearful lightning harmlessly to the earth. Historical facts proving the authenticity of the Christian records, both incidental and direct, were collected and presented, and co-incidences brought to view, which had before escaped formal notice or consideration; affording accumulated evidences, which formed an amount of proof not to be destroyed or evaded by any efforts of modern skepticism. Among the numerous learned apologists for the Christian faith in modern times, may be found in England, a Lardner, a Leland, a Watson, and a Paley: And in this country, a Belknap, a Dwight, a Clarke, a Norton; and last, but not least, and Adams; who is no less to be honored for his learned testimony in support of revelation and of the sacred records of the Bible, than for his vast political knowledge; and whose absence, as your chosen orator on this occasion, we all deeply regret.'

EVANGELICAL MISSIONARY SOCIETY.

We ask the attention of our readers to the CIRCULAR, on our first page, respecting the operations and wants of this useful Society. It is greatly to be desired that our churchers should contribute to its funds more liberally than they have done; many of the waste places of Zion might be built up by its agency, if its pecuniary means were more ample.

It gratifies us to see that the excellent Sermon, preached by Rev. Mr Peabody of Portsmouth, before this Society, some time ago, and which appeared in the columns of the Register, has been published in a pamphlet form. We hope it will have a wide circulation. His concluding words follow:

'Consider the blessedness of that charity, which aims to convert the sinner from the error of his ways. It were an incalculable good to save a single soul from death. For the sinner thus rescued lives not for himself. He works upon others, upon the community. He leaves an impress of himself, that can never pass away. He leads others into the path of life, and they others still, and so on, in a current of holy influence widening and deepening all down the stream of time. Moreover, your contributions for the missionary cause may not only reclaim or save those, who shall exert the quiet influence of private worth. There are those now filling prominent stations in the church, there are others preparing to take their places at the altar, who owe their first Christian purposes and efforts under God to the missionaries of this Society. Give in faith, entrust our free-will offering to the God of the harvest; and eternity will reveal fruits, which time can never show. Give; and you shall be recompensed at the resurrection of the just,—you shall rejoice in heaven with those, who, through your charity, should have been brought into the Savior's fold, and taught the song of the redeemed.'

OBITUARY.

For the Register and Observer

JOSEPH GALES, ESQ.

Died, at his residence in Raleigh, N. C. on Tuesday 24th ult., Joseph Gales Esq., in the 81st year of his age.

Mr Gales was born at Eckington, in Derbyshire, Feb. 4th, 1761, and in 1787 removed thence to Sheffield, where he conducted a paper, of liberal political principles, in the care of which for some years he was associated with the poet Montgomery. Educated in attachment to the Church of England, Mr Gales received his first impressions of Unitarian Christianity, from a pamphlet by Dr Disney, which was placed in his hands for publication. Obliged, like the illustrious Priestley, to fly from party violence in his own land, he had scarcely entered this, before he became a leading member of the Unitarian Society, gathered toward the close of the last century, in Philadelphia. He was one of those who for several years conducted in turn the religious services of that society. Removing to the state of North Carolina, where he soon became the object of respect and affection to a very extensive circle, he carried with him his love of civil and religious liberty, and his glowing philanthropy, extending to the most distant who shared with him the name of man, but shedding its liveliest radiance within the sphere of his own peaceful home. In the cause of liberal principles, Providence destined him, though not exercising the clerical office, to exert an important influence. His son-in-law, the former Pastor of the Second Independent Church in Charleston S. C. anxious to remove what he considered dangerous error, attempted his conversion; but far contrary to his anticipations, his own pure mind yielded at length to the force of truth from the lips of his revered friend. To this incident is to be ascribed, under Providence, the first introduction of Unitarian principles in the Southern states.

But Mr Gales had none of the bitterness, the exclusive spirit of sectarianism. Members of other denominations, Catholic and Protestant, bore witness to the blamelessness of his life, through which shone the beauty of Christian principle. Happy in his long union with a lady of high powers of mind and character, harmonizing in every respect with his own, Mr Gales, though often tried by domestic affliction, saw rising around him a numerous band of descendants, who looked up to him with a reverence that was only equalled by their love. About two years since, he was called to part from the venerable companion of his life. He met the affliction with firmness, looking thenceforth with an increase of patient hope, to that future world for which he had long been preparing. His death was the fitting termination of such a life. The lethargy which for a few months preceding, had veiled, rather than diminished his mental energies, was removed; and though the power of speech was denied, yet from every other indication it was apparent that his last thoughts were of love to his friends, peace with all mankind, and cheerful acceptance of the summons of his God.

The citizens of Raleigh, whose municipal affairs he had for many years administered as Intendant, showed in their public acts, and by a most numerous attendance at his interment, their sense of the affliction in which they shared. In the funeral procession walked nearly a hundred people of color, showing by this spontaneous tribute, their affection for him who had always shown himself the friend of their race.

For those who most deeply feel this bereavement, we implore the consolations of that religion which their departed friend possessed and adorned, and for ourselves and for all who knew him we trust, that we may be the better for the privilege we have enjoyed of witnessing the light of such an example. B.

In this city, on Tuesday morning, 28th September, of consumption, Miss SUSAN JOHNSON, 24 years, daughter of Mr George Johnson.

'So HE giveth his beloved sleep.' After a protracted illness of nearly two years' duration, attended, especially near its close, with much severe suffering, death came to her, not as the King of Terrors, but as indeed a welcome messenger, sent to call her home to her Father. She has died 'with the dew of her youth upon her,' but what God doth in His own time, cannot be untimely.

That one more virgin lily has been transplanted from the bleak fields of earth, to bloom in the garden of heaven, will be matter of but small concern to the many of those whose eyes will fall upon this notice; and it may even seem to them an impertinent obtrusion of private sorrow upon the gaze of the multitude. But to all who have known and loved the departed—who delight to remember her singleness of heart, her cheerful, happy temper, her noiseless benevolence, her disinterestness and forgetfulness of self—in whose recollection her image is associated with numberless acts and words of affectionate kindness—the removal of this pure and gentle spirit from their midst, must be an era not soon to be forgotten. They will regard as not unfitting, this passing notice of an event, which is, as they trust, recorded in the Book of Life. To them these few lines are addressed; and they will accept them as the words of sympathy, and as an honest tribute of the heart to the memory of their 'holy dead.' W.

In Foxborough, on the 12th inst.. Miss NANCY WARREN, 66. Also, JOSEPH EDWARDS, a member of the same family, son of Joseph and Hannah Warren, Esq., aged 2 years and 1 month. One week before its burial, this interesting and lovely child was the very picture of health. The ruddy countenance informed the beholder, that the finger of decay had never touched its youthful frame. But alas, how mysterious are the ways of Providence! The fond parents have now seen the child of their love dying, dead and coffined; kissed it in its shroud, and listened to the church going bell which called it to the silent vault. And is it so?

'Yes, thou art fled, and saints a welcome sing,
Thine infant spirit soars on angel's wing.
Our dark affection might have hoped thy stay;
The voice of God has called his child away.
Like Samuel, early in the temple found,
Sweet rose of Sharon, plant of holy ground;
Oh! more than Samuel blest;—to thee 'tis given,
The God he served on earth, to serve in heaven,'

INTELLIGENCE.

Foreign.—We select the following items from the intelligence received by the Caledonia.

At the late fire in Smyrna, 13,000 houses and shops were destroyed—and the losses amounted to £2,000,000.

A Constantinople correspondent of the *Augsburg Gazette*, writes under date of 11 ult. that Mehemet Ali having offered to abdicate in favor of Ibrahim Pasha, on condition of being himself appointed Grand Vizier, the Divan had held frequent meetings to deliberate on the proposition, which was ultimately rejected. It was reported that Tahir Pasha would be made Grand Vizier on his return from Canada.

The Pasha of Egypt was recovering in peace, and by his gold, a great share of the influence and advantage which he had lost by provoking war. The Porte had lowered its demand of tribute with Mehemet, to thirty million piastres.—Syria is represented to be in a state of complete anarchy.

Russia.—The Russians are still prosecuting the war with the Circassians, with vigor. But their enemies fight desperaetly, and with wonderful success.

The St. Petersburg Journals record the death of a man named Marcian Fedotoff, in the government of Vladimir, at the age of 120, retaining his intellectual faculties till the last.

Herculaneum.—It is stated that the Neapolitan government have resolved upon undertaking some new excavations at Herculaneum and its neighborhood and it is added that they will be on an extensive scale. Negociations have commenced already with this view for the purchase of various estates on the spot; and as soon as those purchasers have been completed, the works will be commenced.

A remarkable case of sub-cutaneous section of the muscles, for the cure of a distorted foot, has been recently performed on M. Adolphe Dumas by Dr. Duval, of the Porte Maillot. That gentleman had been afflicted with a contraction of the tendon Achilles, and other muscles of the right foot, which had turned it completely round, so that he walked on the outside edge of the foot, while the heel was raised three inches from the ground. A few seconds sufficed for the section of the tendon Achilles and another muscle on the front of the foot, the result of which was that the foot was immediately brought round to its proper direction, and ten days afterward the patient walked like any body else.—*English paper.*

A remarkable phenomenon was witnessed at Marseilles on the 14th July, where between 11 and 1 in the day, a strong tide set in at the mouth of the harbor, and caused the level of the water to rise a foot and a half, knocking several vessels against each other, and causing some alarm. At this port no tides are ever felt, and the cause of this sudden rise of the water is supposed to be connected with a volcanic phenomenon on the other side of the Mediterranean, accounts of which will probably be received at a future period.

From the East.—By the Florida which recently arrived from China, we have intelligence to May 19th. The following is an extract from a letter of Capt Foucon to the Editor of the Daily Advertertiser.

'I left Canton the noon of May 11. At that time considerable apprehension was felt that a rupture would soon take place and the trade be stopped. On the 17th the Mandarians began to seize the Chinese boats in the river, chop boats and all, for the purpose of sending them up the river to bring down more troops to Canton, although a large number were already there, and many encamped on the hills back of the city.

The following are extracts from letters to a Merchant.

Canton. May 11. With reference to political matters since the commencement of the present month, the native population has been gradually becoming more and more alarmed by secret preparations made by the Mandarins for renewal of hostilities with the English. A request has been sent to Captain Elliot, that the forts on the river, and at the Bogue, be surrendered to the Chinese. To which Captain Elliot replies that every thing must remain as now standing, and that as long as the Chinese preserve faith no act of hostility will be committed by the English forces.

A large number of troops, said to be 60,000 men, have arrived from the north and west provinces; and certain movements of these bodies of men have brought two or three British vessels of war within cannonshot of Canton.

Capt Elliot arrived here this morning, and has had an interview with the authorities, but to what purpose we have not been able to learn.

The excitement of the people is, however, increasing, and we shall not be surprized to find ourselves, within ten days, either outside the Bogue, or prisoners in our factories in Canton, or perhaps residing in Canton as we now are, but with a substitution of British, for the present Chinese rulers.

Canton, May 14. Since the date of the preceding letter, uneasiness has much increased. The Chinese have been again putting men and guns into one of their forts, and have been told that if not removed their fort will be taken.

We want to see if the authorities will comply with this demand of Capt. Elliot. The Mandarins and soldiers from the north of whom there are many thousands here are understood not to be averse to another trial of strength. If it takes place, Canton will fall into the hands of the English. Men and women are moving away, and taking property. The river is almost clear of boats—the shops are shut, and the streets nearly empty, except in the neighborhood of the factories—but this is caused wholly by the approach of the British ships towards the city, who will do nothing unless compelled by the Chinese.

The late Samuel Welles, Esq. of Paris.—The Caledonia brings the afflicting intelligence of the death of Samuel Welles, Esq. of Paris, which took place on the 30th of August, in the 64th year of his age, after a severe illness of about two months.—Mr. Welles has been extensively known throughout this country as well as in Europe as the head of an eminent banking house in Paris, which was established by him as early as the year 1815, and has been for many years the principal house in Paris, connected with the American trade. His business relations with every part of the Union were very extensive, and in the whole of his vast transactions he had inspired general confidence and respect. Not only had the long experience of his mercantile honor and exactness begotten general confidence and esteem, but his benevolent and obliging disposition had inspired gratitude and friendship in vast numbers who were indebted to him for acts of kindness and liberality. Few of his countrymen visited Paris without experiencing the benefits of his attentions and his liberal hospitality. The intelligence of his death therefore, will be to very many persons in this country the news of the departure of a friend and benefactor.—*Daily Advertiser.*

'Conflicting Interests.'—A great deal is said now-a-days about the 'conflicting interests of the North and South.' We demand to know what these conflicting interests are? Is the interest of the North distinct from that of the South? There is not a spear of rice, or wheat, or tobacco, or a cotton plant, that springs on the remotest part of our Southern territory, that does not contribute to the support of the Northern merchant, mechanic, manufacturer, and farmer. There is not a vessel that sails from a Northern port which does not, directly or indirectly, bring wealth to the Southern planters. The God of Nature, if we regard only the geographical situation of our country and the productions of its soil, and consider man as the creature of sordid interest, seems to have ordained this mighty republic to be forever one and indivisable. No part of the habitable globe is more intimately, more indissolubly connected. As to 'conflicting interests,' we know not where to find them. Our interests are the same, our manners the same, our language the same. Springing from one common stock, we are bound together by every tie of endearment that can operate on a people. Who is the man that would sow discord among us.—*Ruleigh (N. C.) Register.*

Southern Chivalry.—A disgraceful duel was announced in the New Orleans Picayune, to take place on the 6th, between Judge Tenney and C. N. Rowley, Esq., both of Louisiana, growing out of a decision by the former, affecting the property of the latter, in which the famous S. S. Prentiss and J. M. Suffield of the Natchez Courier were seconds of Judge T., and Gen. Felix Houston, late of the Texan army, and L. Sanders, Esq., formerly Attorney General of Kentucky, seconds of Rowley. Place of honor, Arkansas; modus operandi, each of the combatants to be armed with a rifle, a pair of duelling pistols, and a Bowie knife! The rifles to be discharged 30 paces distant, the parties then to advance at pleasure. What an example of respect for the laws, for a Judge, an Attorney General, a military Chieftain, and a splendid statesman! What an example of civilization for our republican institutions—a rifle, a pair of pistols and a bowie knife!—*Lynn Record.*

The result of the duel was, that C. N. Rowley fell mortally wounded at the first fire.

To the Editors of the National Intelligencer.—During the recent Session of Congress, I have received numerous invitations from Colleges, Lyceums, and other Literary Associations, some of them in distant parts of the country, to deliver before them Lectures, Addresses, or Discourses on topics suitable to the respective institutions. Grateful for the honor done me by these requests, I have very reluctantly found myself compelled to decline them all, and, in the pressure of public duties, I have been unable even to answer many of the letters of invitation. The precarious state of my health, and engagements indispensable in the short interval between the late and approaching session of Congress, will, it is hoped, serve as an apology to persons who have honored me with letters of this or any other description, and to which it has been impossible for me to return the respectful answers which my inclination and duty would alike have required me to give. JOHN QUINCY ADAMS.

Washington, Sept. 21, 1841.

New Rail Road.—An Engineer is now making surveys for a Rail Road from Boston to Quincy. Last week was occupied in ascertaining the best point for crossing Neponset river. The Depot at Boston it is supposed will be at the southerly end of the Free Bridge at South Boston, though it may possibly be at the South Cove. The distance from Boston to Quincy we believe is about 8 or 9 miles. We trust that this is but the commencement of an enterprise which will soon be carried into the heart of the Old Colony. A movement is now making among our own citizens, as we learn, with a view to undermine the practicability of having an immediate exploration of the country between this town and Quincy. If our community look well to their own interests they will not hesitate long in the matter.—*Plymouth Memorial.*

Melancholy Suicide. Yesterday morning Sarah Ann Moses, a young woman employed in the family of Mrs Scollay, Bowdoin street, was found hanging by her neck, dead, in a shed in the yard. She had used a clothes line for her fatal purpose. For some time she had been greatly distressd by darting pains through her head, and on Wednesday forenoon, in conversation with her brother, gave decided imeications of aberration of mind. She had always maintained an excellent character, and conducted herself with marked propriety, yet in her incoherent discourse with her brother, she insisted that she had been a very sinful girl, and urged him to bring his wagon in the evening, and convey her to the House of Correction.—Coroner Shute held an inquest over the body, and the verdict was 'suicide, while temporarily insane.'—*Boston Post.*

Fortifications at New Bedford.—The New Bedford Register informs us that Lieut. Stevens, of the Engineer Corps, arrived at that place on Saturday, and that, under his direction, operations are to be commenced immediately upon the old fort in that harbor.

Another Murder in New York.—We learn from the New York Evening Post of Monday that it has been ascertained that Mr Samuel Adams, printer, of No 59, Gold street, whose mysterious absence has for some days back been a subject of comment in the papers, was murdered on the 17th inst, by J. C. Colt, a teacher of book-keeping, in the granite building on the corner of Chambers street and Broadway. The discovery of the murder was made through the instrumentality of Mr Wheeler, a teacher of penmanship, who occupied a room adjoining that of Colt. Mr Wheeler gave information of the facts to the Mayor, who instituted a search warrant, when after much difficulty, Mr Adams' body was discovered in a box on board ship Kalamazoo, directed to somebody in St Louis, via New Orleans.

The coroner's jury found a verdict of wilful murder against Colt, and he has been committed for trial. He is a young man, apparently about twenty-seven years of age, of fine personal appearance, and respectably connected. For several years past he has taught book-keeping in various Atlantic and western cities. He owed Mr Adams about $200, on account of a work on book-keeping, which he sometime since published.

Railroad from Providence to Worcester.—The Providence folks are talking about a railroad from their city to Worcester. The distance to the Boston and Worcester railroad is 33 miles, and the cost is estimated at $330,000.

MARRIAGES.

In Northampton, Sept. 22, John Tappan, Esq., of this city, to Mrs Hannah Edwards, of N.

In Portsmouth, N. H., by Rev. Mr Peabody, Capt. Wm. L. Dwight, of ship Robert Parker, of that port, to Miss Adeline M., daughter of Capt. Wm. Rice, of P.

In Middleborough, by Rev. Mr Colby, Rev. Sylvester Holmes, of New Bedford, to Miss Fanny D. Kingman, of M.

In Westminster on the 22d inst, by Rev. C. R. Batcheldor, Mr James Cooley, Jr., of Cincinnati, Ohio, General Agent of the Watchman of the Valley, to Miss Rhoda Ann Reed of Westminster, Vt.

In Covington, Ky., Sept. 7, by Rev. Dr Roberts, Mr Samuel E. Mack, of Amherst, Mass., to Miss Rebecca A., daughter of E. Robbins, Esq., of that place.

In Chester, Sept. 20, by Samuel Lyman, Esq., Mr Dryden Cressy, of Cherry Valley, O., to Miss Sarah Lyman, daughter of Mr Crispus Lyman, of Westfield.

In Farmington, Ohio, August 16, the Rev. William Cochran, of Oberlin, Ohio, to Miss Julia Barnard, of Northampton.

In Rochester, N. Y., 21st inst, Gen. Jacob Gould, President of the Rochester City Bank, to Miss Sarah I. Seward, late Principal of the Seward Female Seminary, in R.

In Mount Pleasant, Tenn., by Rev. Joseph Sherman, Mr Norman D. Wood, of East Nassau, N. Y., to Miss Mary Perrin Capen, eldest daughter of the late John Capen 3d, of Dorchester, Mass.

DEATHS.

In this city, Frances Atkinson, daughter of Mr Albert Greenleaf, 15 months.

In Northfield, of Dysentary, Oliver Weld, son of Rev. O. C. Everett, 3 years.

In Plymouth, Sept. 19th, Miss Sally Whitmarsh, of Boston, 64.

In Medfield, 23d inst, Mrs Mary Prentiss, widow of the late Rev. Thomas Prentiss, 82.

In Montpelier, Vt., 20th inst, Mrs Lucretia Prentiss, 83, relict of Dr Samuel Prentiss, of old Hampshire, co, Mass.

In Norton, Sept 9th, Joseph, son of William P., and Mary J. Tilden, aged 2 years and 3 months.

In Geneviene, Missouri, about the last of August, (at the residence of his father-in-law, Hon. John Scott,) Dr Jacob Wyeth, of Galena, Ill., son of Jacob Wyeth, Esq, of Fresh Pond, Cambridge, Mass., and a graduate at Harvard University in 1820.

In New Orleans, 14th inst, Mr William B. S. Hammond, a native of Massachusetts; 13th inst, Mr Z. Atwell, of Lynn, Mass., 37.

On board brig Excel, 15th inst, on the passage from Savannah to New York, Mr Daniel Hodge, of Portland, seaman.

100 PACKAGES
OF FRESH IMPORTED
FALL AND WINTER GOODS,

ARE NOW OPENED and for sale, at wholesale and retail, by HENRY PETTES, 224 Washington, corner of Summer st., Boston. Consisting in part of the following elegant and useful articles for ladies Dresses, Cloaks and Pelisses.

Five cases of superior Silks, measuring one yard wide. The most beautiful and durable article of Silks ever imported; the price lower in proportion than for any Narrow Goods.

Five cases extra rich Blue Black Silks, warranted not to spot with acids.

Two cases very heavy, yard wide undressed Cloak Satins.

Ten cases of very rare styles, soft Cashmere Wool Mouslin de Laines, every variety of pattern and colors.

Goods for Cloaks—Cases of Alpacca Cloths, Thibet Cloths, Irish Poplins, Balsorines, Silks, Satins, and other elegant articles, manufactured expressly for ladies Cloaks, being the largest assortment of these articles ever offered at retail in this city.

Cases of new styles Fast Colored Chinie French Prints.

One hundred pieces excellent quality of high colored Balsora Plaids, for Children's Winter Dresses.

Black Bombazines, and all other mourning articles.—Paris embroidered Capes and Collars.

New styles of French Cashmere Shawls, of the most Fashionable Patterns and Colors. Rich dark Silk and Satin Shawls.

Moscow, Kalyle, Balsora, Plaid, and other new styles of all Wool Travelling Shawls. This assortment of Shawls has been selected with great care, and will give perfect satisfaction, in style and price, to all who may examine them.

100 dozen ladies goat skin Gloves, with sizes marked, a very superior article.

A large portion of these Goods were manufactured to order, and are entirely different from those for sale in other stores. The latest manufactures of France received by every Havre Packet.

☞ H. P. invites the particular attention of purchasers to this extensive stock of Goods, which is equal, if not superior, to any in the city, and will be sold at the lowest prices. tf o2

COAL AND WOOD.—ONE THOUSAND Tons Peach Orchard Coal, suitable for Grates, Ranges and Stoves.

500 Tons White Ash Coal, for Furnace Ranges and Stoves.

500 Chaldrons Newcastle Coal.
200 Chaldrons Cannel "
100 " Orrel "
200 " Scotch "
Smith Coal as usual, Also,

A general assortment of Wood, Bark, &c., for sale by MOSES FRENCH, JR., Maine Wharf, New Broad Street, near the bottom of Summer Street. oct2

ANNUALS FOR 1842.—*The Gift;* containing eight splendid engravings by Cheeney, Pease, Tucker, Lawson and Forrest, from paintings by Sully, Leslie, Mount and Chapman—beautifully bound in white calf.

The Gem: illustrated with seven engravings on steel and copper; bound in embossed morocco and white calf, contributions from Mrs Esling, Agnes Strickland, Mary Fletcher, Mary E. Lee, etc etc.

Friend's Offering: edited by Mrs Catherine H. W. Esling, ten plates, engraved by Neagle, Forrest, Tucker, etc etc; splendid binding.

The Rose of Sharon: edited by Miss Sarah C. Edgarton; plates; handsome binding,

The Violet: eight splendid plates.

The Rose: containing ten plates; edited by Emily Marshall.

The Token will be published in a few days; ten plates; engraved by Rawder, Wright and Hatch; superior.

English Annuals will be ready in a short time.

For sale, wholesale and retail, at TICKNOR'S. oct 2

NEAL'S HISTORY OF THE PURITANS.—Or the rise, principles and sufferings of the Protestant Dissenters, to the glorious era of the Revolution, 2 vols 8vo, London. For sale by JAMES MUNROE & CO., 134 Washington street. oct 2

RITTER'S ANCIENT PHILILOSOPHY.—The History of Ancient Philosophy, by Dr Heinrich Ritter, translated from the German, by Alexander J. W. Morrison, in 3 vols 8vo, London. For sale by JAMES MUNROE & CO., 134 Washington st. oct 2

AMERICAN EDITION OF BOLINGBROKE'S WORKS.—The Works of Lord Bolingbroke, with a Life, prepared expressly for this edition containing additional information relative to his personal and public character, selected from the best authorities, 4 vols, 4to.

Received and for sale by SAXTON & PIERCE, 133 1-2 Washington street. oct 2

NEW THEOLOGICAL WORKS, lately received by LITTLE & BROWN, 112 Washington st.

The English Hexapla, exhibiting the six important English translations of the New Testament Scriptures, &c. &c., 4to—Fletcher's Guide to Family Devotion, 4to, with plates—Pictorial Family Bible, 4vols 4to—Baxter's Practical Works, 4vols—the Pictorial Common Prayer—Henry's Miscellaneous Works—Doddridge's do—Butler's Lives of the Saints, 2 vols—Edwards, Lardner's, Howe's and Jeremy Taylor's Works—Campbell on the Gospels, 2vols—Calvin's Christian Institutes—Knox's Christian Philosophy; Robert Hall's Works, 6vo; Fletcher's Scripture History—Fuller's Holy War; do Profane State—Feltham's Resolves—Donne's Devotions; Cane's lives of the Fathers; do do Apostles; do Primitive Christianity—Warburton's Divine Legation, 2vo—Massillon's Sermons—Wrangham's Waltoni Prolegomena—Campbell's Lectures on Ecclesiastical History, do on Miracles—Fuller's Church History of Britain, 3vo, do Worthies of England, 3vo—Chillingworth's, Leighton's Tillotson's and Butler's works—Simpson's Key to the Bible, 8vo—Archbishop Wake's Apostolical Epistles—Bishop Andrew's Devotions. o2

NEW PUBLICATIONS.—The Book of the Seasons, or the Calender of Nature, by William Howitt—Rambles and Reveries, by H. T. Tuckerman—De Clifford, or the Constant Man, by the author of De Vere—Law and Lawyers, or sketches of Legal History and Biography—Memoirs of the Duchess of St Albans, by Mrs Cornwall Bacon Wilson—The Pic Nic Papers, edited by Boz—Letters from Abroad, by Miss Sedgwick—The Token and Atlantic Souvenier for 1842, embellished with ten beautiful engravings—Ware's New Work—Julian, or Scenes in Judea—Lives of the Queens of England, by Agnes Strickland—Bulwer's Miscellanies, containing selections from his works. For sale, with all new publications, by WM CROSBY & CO, o2 118 Washington st.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, for October—edited by Rev Ezra S. Gannett—Contents.

The Church, its design and duty—translations from Jean Paul—Sketches of Cuba in 1838—Heaven—Saul's Vision of Samuel—Address for the Lord's Supper—Livermore's Commentary—Recent Deaths in England—notices of Books, Intelligence, &c. Published monthly at three dollars per annum, by o2 WM CROSBY & CO, 118 Washington st.

ENGLISH BOOKS PER CALEDONIA.

JUST Received by J. MUNROE & CO, 134 Washington street, Houlton's Devotional Exercises, 12mo—Poems by John Moultrie, 12mo—Daily Readings or Passages of Scripture, selected for Social Reading, with applications, 12mo—the Happiness of the blessed considered by the Right Rev. Bishop Mant, 12mo—The Old Red Sandstone, or new walks in an old field, 12mo, by Hugh Miller—Ryan's Medico Chirurgical Pharmacopoeia, 18mo—Moore's Poetical Works, 10th and last vol—the Practical Chemist Pocket Guide, 18mo—Thomson's Conspectus of the Pharmacopoeia—Progress of Intemperance, in a series of six engravings from original paintings, with Poetical Illustrations—the Christian Reformer for September—the Costumes of the Inhabitants of Great Britain, from the 1st to the 16th centuries, 2 vols, folio, colored engravings—Fuller's Worthies of England, 3vols 8vo—Fuller's History of Cambridge and Waltham Abbey, 8vo—Lowndes Bibliographers' Manual, 4vols 8vo—Wright's Gazetteer, 4vols 8vo, numerous engravings—Reports of the British Association for the advancement of Science, 7vols 8vo. Received by the Caledonia and other recent arrivals. o2

JUST PUBLISHED, by OTIS CLAPP, 10 School street, the New Jerusalem Magazine, September, 1841. Contents—Discourse from John, vi. 15, by Holland Weeks—Memory, an Essay—Dissertations on the Regenerate Life—Letters of Rev Wm Hill to Rev John Hargrove—State of the New Church in Scotland—Intelligence from the Cape of Good Hope—Letters of Mr Joseph Hiller to Mr Hargrove—Doctrine from the Literal Sense of the Word—Swedenborg's Adversaria on Numbers—Intelligence, &c. s11

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NEW and Popular Periodical.—The Young People's Book, or Magazine of Useful and Entertaining Knowledge, illustrated with beautiful mezzotint engravings, line engravings, and numerous wood cuts—to be issued monthly, and devoted to the instruction and entertainment of young persons of both sexes—edited by John Frost, A. M., Professor of Belles Lettres in the High School of Philadelphia.—The September No. is already out, and contains contributions from celebrated writers, with a beautiful emblematical plate in mezzotint, by Sartain.

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THE SUNDAY SCHOOL, by Dr. Alcott, the Sunday School as it Should be by William A. Alcott—12 mo. Just Published, for sale by J.MUNROE & CO., 134 Washington street. s25

BRONZE, BLACK AND FAWN TIES.—This day received, a large supply of the above, and for sale at the low price of 75 cents per pair; also Kid Ties at 50 cents per pair at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3tis s25

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MR BRADFORD'S ADDRESS.—Human learning favorable to true Religion; but the Transcendental theory hostile to the Christian Revelation. An Address delivered before the Society of P. B. K. in Bowdoin College, Sept. 2, 1841. By Alden Bradford L. L. D., a member of the first Board of Trustees in that Seminary.

This day published, and for sale by S. G. SIMPKINS, Tremont Row. sept 25

MARSH'S THEOLOGICAL LECTURES.—A course of Lectures, containing a description and systematic arrangement of the several branches of Divinity, accompanied with an account, both of the principal Authors, and of the progress which has been made at different periods in Theological Learning, by Herbert Marsh, D. D. K. R. Y. For sale by s18 J. MUNROE & CO, 134 Washington st.

ITALIAN AND FRENCH DICTIONARY.—Grand Dictionnaire Francais Italian et Italian Francais par J. Ph. Barberi, 2 vols, 4to, Paris. Just received by s18 J. MUNROE & CO, 134 Washington st.

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JUST PUBLISHED, (under the sanction of the Boston Academy) CARMINA SACRA, or the BOSTON COLLECTION OF CHURCH MUSIC—comprising the most popular Psalm and Hymn Tunes in general use, together with a great variety of new Tunes, Chants, Sentences, Motetts and Anthems, principal by distinguished European composers; the whole constituting one of the most complete collections of music for choirs, congregations, singing schools and societies, extant, by Lowell Mason, editor of the Boston Handel and Haydn Collection, Modern Psalmist and various other musical works. The latest work of the author was the Modern Psalmist, in which work the four parts were printed on two staffs. Although this plan has several important advantages, it is objected to by many under the supposition that the music is difficult to be read. This consideration, together with the fact that every ambitious choir needs a constant succession of new tunes to sustain its interest and position, and that the editor had in his hands much new and valuable music recently received from distinguished European composers, has led to the publication of Carmina Sacra. The metrical part of the work contains such a diversity of style in melody, harmony and rythm, as cannot fail to gratify the lovers of sacred song and increase the interest in this part of church service.

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POETRY.

ON THE DEATH OF A CHILD.

No bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.

Yes! thou art fled, ere guilt had power
To stain thy cherub soul and form,
Closed is the soft ephemeral flower,
That never felt a storm!
The sunbeam's smile, the zephyr's breath,
All that it knew from birth to death.

Thou wert so like a form of light,
That Heaven benignly call'd thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence:
And thou, that brighter home to bless,
Art pass'd, with all thy loveliness!

Oh! hadst thou still on earth remain'd,
Vision of beauty! fair, as brief!
How soon thy brightness had been stain'd
With passion or with grief!
Now not a sullying breath can rise,
To dim thy glory in the skies.

We rear no marble o'er thy tomb,
No sculptur'd image there shall mourn;
Ah! fitter far the vernal bloom
Such dwelling to adorn.
Fragrance, and flowers, and dews must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine,
Adorn'd with Nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe;
And oft, upon the midnight air,
Shall viewless harps be murmuring there.

And oh! sometimes in visions blest,
Sweet spirit! visit our repose,
And bear from thine own world of rest,
Some balm for human woes!
What form more lovely could be given
Than thine, to messenger of Heaven?

THE PENITENT'S OFFERING.

[St. Luke vii. 37, 38.]

Thou, that with pallid cheek,
And eyes in sadness meek,
And faded locks that humbly swept the ground,
From their long wanderings won,
Before the All-healing Son,
Didst bow thee to the earth, oh lost and found!

When thou wouldst bathe his feet,
With odours richly sweet,
And many a shower of woman's burning tears,
And dry them with that hair,
Brought low the dust to wear
From the crowded beauty of its festal year.

Did he reject thee then,
While the sharp scorn of men
On thy once bright and stately head was cast?
No, from the Saviour's mien,
A solemn light serene,
Bore to thy soul the peace of God at last!

For thee, their smiles no more
Familiar faces wore,
Voices, once kind, had learned the stranger's tone,
Who raised thee up, and bound
Thy silent spirit's wound?
He, from all guilt the stainless, He alone!

But which, oh erring child!
From home so long beguiled,
Which of thine offerings won those words of Heaven,
That o'er the bruised reed
Condemned of earth to bleed,
In music passed, 'Thy sins are all forgiven?'

Was it that perfume fraught
With balm and incense brought
From the sweet woods of Araby the blest?
Or that fast flowing rain
Of tears, which not in vain
To Him who scorned not tears, thy woes confessed?

No, not by these restored
Unto thy Father's board,
Thy peace, that kindled joy in Heaven was made;
But costlier in his eyes,
By that best sacrifice,
Thy heart, thy full deep heart before Him laid.

MISCELLANEOUS.

For the Register and Observer.

Miniature Romances from the German, with other Prolusions of Light Literature. Boston: 1841.

In this work we have the beautiful story of Undine faithfully and elegantly translated, with some other tales from the German in the true spirit with which they were originally written. This is no slight praise—we often see translations which may almost be considered libels, not that the letter is not preserved, but the spirit evaporates or refuses to be shut up in the 'prison vial' of a foreign language. 'The Vial—Genie' presents forcibly to the mind the wretchedness which the demon of wealth may bring in his train. No one can read it without earnestly sympathising with Richard in his desire to rid himself of his pocket companion, and though by possessing it he may command all the riches in the world, we feel a sort of exultation, when he is clear of it, and disappointment when he returns. We think the moral of the tale might have been greatly aided, but the translator has given it faithfully as he found it.

'The Collier Family; or Red-Mantle and the Merchant,' under the guise of a charming story illustrates the power which virtuous habits may obtain over evil, however terrific its appearance. The first description of the Collier with his family carries us immediately to 'the bright warm room,' to the 'common hearth,' and we feel with the traveller that he need have no 'anxiety on account of the rich merchandize he carries with him,' but that he has come home to his father and mother, his brothers and sisters.' It is a touching description of the German country-life and, we fully believe, bears traits of 'the old German-stamp.' The growth and fading away of Evil is well described, and it is a recommendation to the allegory that it does not immediately obtrude its moral. But we would not confine our remarks to the translations, but wander with the Author to the 'Almadora;' we there discover his own mind in the deep moral concealed under a graceful drapery. We see beautiful and delicate touches, which like the prison of St. Helier 'elevates the scene.' One or two quotations we must be allowed to give, premising that they lose much of their power by being removed from their position, as we must confine ourselves to the sentiment omitting the scene. St. Helier and Bertha have been gazing at the Almadora, first mirror-like in its smoothness, and then suddenly swelled by a violent gust from the east. As they look at it through the prism, Bertha observes,

'The generations of men are like the waves of the ocean, following each other in continual succession.'

St. Helier replies, 'It is wonderful with what a comprehensive glance of delight the mind embraces the incidental circumstances of the illustrating imagery. Here, in its simplest form, we view the wave while remote, gradually advancing. It forms the curve line of beauty, forever transforming, forever transformed, and forever the same. We see the cap of foam whitening and cresting the surface, still preceded, and still pursued, till the wave breaks upon the beach, and scatters along the sunny and exquisite fragments of the rainbow. It is no more. But what myriads have begun the same voyage, and are to meet the same changes of fate!'

The scene closes with the following sentence which alludes to the interview of the lovers.

'Such are the moments which by the munificence of heaven are permitted to illuminate the gloom of life. Would you know their color? Go view the moving, melting, transforming foam of a prismatic wave. Happy are they, to whom in the allotment of life many such moments are apportioned, and who are capable of estimating their value: the Divinity has smiled upon them in love.'

We leave the Author with this last sentence, feeling that the blessings he describes are under his own roof-tree, that in the simplicity, order and domestic affection existing there, 'the Divinity has smiled in love.' ***.

COMMON MERCIES.

When we are very unhappy from any selfish sorrow or disappointment, how does the face of nature itself seem darkened, and how do our daily and common blessing fade into insignificance in our estimation; the heart is absorbed, is filled with one deep grief, and in its repression or indulgence all our faculties and feelings seem concentrated. To change this one unhappy circumstance, how often do we feel as if we could yield up, even unrepiningly, all our other earthly goods, and feel as if we made no sacrifice. To recall our friend from the untimely grave of his youth, to save the form dearest to us from a wasting disease, to arrest the footsteps of one we love, on the path to destruction, or to light up the changed and averted aspect of a beloved countenance once again with the former smile of friendship and kindness, and regain the affection that is cold and dead, we feel that no offering would be too precious, no sacrifice too costly. But God is more merciful to us than we are to ourselves; thankless, and even thoughtless as we are, he continues to shed down upon us with a gentle and constant influence, almost as silent and imperceptible as the dews of heaven, those uniform and common blessings, the deprivation of any one of which would place us in an immediate state of destitution; our eyes, though dimmed with cares, still open to the pure and reviving influence of the morning sun, our returning wants meet each with their appropriate and unmerited gratification, and at the advance of night, however, we have past the short-lived day, whether in usefulness or idleness, the same tender care still draws softly around us the dark curtain of our repose, and still watches over us in insensibility and slumber. Were but the fate of any one individual, and that individual the best of human beings, to be moulded according to his own wish at any period of his life, what strange and unhappy mistakes would he not make in his choice! How would he soon, with bitter regret, learn the humbling but necessary lesson, that his destiny is in a wiser keeping than his own. And yet is not this wish, this presumptuous, this misguided wish, the secret source of all the discontent and repinings which are so prevalent upon earth? Did we estimate as we ought, our daily mercies, did we regard our duties as our best and doblest pleasures, did we feel as we ought, that we never could be permanently unhappy while we cultivated our communion with God, and a spirit of habitual and influential piety in our lives, we could not by any fortuitous concurrence of circumstances be placed at the mercy of events; we might suffer indeed, with a feeling heart in a world like this we *must* suffer, but we should know that we had garnered up our hope, and placed our reliance where we could not meet with disappointment, that by no possible calamity could we ever be made altogether and entirely unhappy. This can only be the case in an irreligious or ill-regulated mind, where the passions are indulged, and the imagination is morbid; then, indeed, when the fever and irritation of the spirit is superadded to the painful external excitement, the suffering is complete, and the fortitude is sunk. But where this is not the state of mind, where the hope of religion still survives all other hopes, and burns but the brighter in the desolation around, there are still open to the sufferer a thousand avenues of innocent pleasures, from which he will not turn away: the very change of the seasons in their periodical revolutions speak to him of the watchfulness of a Father and a friend; he looks abroad on the rejoicing earth, mantled in the loveliness of spring's first tender green, he sees all nature springing into life and bloom, and his heart must be dead indeed to pleasure, or cold in selfishness, if it feels no sympathy with the animating spirit that surrounds him: the voice of gladness is on the breeze, and the instinct of hope is over the wide creation, and can he, the possessor of a loftier, even an immortal hope, close his soul against its influence? It passes away like a dream, and it is gone. But a deeper and richer verdure succeeds, the fruits of a brighter sun are on the earth, the promise of the young year is fulfilled, and nature is clad in more resplendent beauty. Summer is come with her profusion and her glory, and she flings from her lap a superabundant treasure; but this too must fade, and even as her votary gazes, the fashion of it perisheth away. But it has not bloomed in vain, the religious man has drank deep lessons from all that perishing loveliness, he has traced his Creator's benevoleuce, he has rejoiced in his bounty and his goodness; with the inanimate creation around him, he has lifted up the voice of a noble offering, he has elevated at once his heart and his intellect to God; he has hushed the voice of selfish sorrow, the murmurs of selfish repining at the glorious sight before him, and with a Christian sympathy he has rejoiced with those that rejoice. Nor does the mild and melancholy season of of autumn, clad in the soft and dying hues of decaying beauty, in vain attract his gaze. As the red leaves flit across his lonely path, as the wind sighs through the fading trees, as the dirge of nature is heard over her departing glory, he beholds the type of his own dissolution, he reads engraved on all around him the affecting lesson of his mortality; but it is not with vain regret or cheerless despondence that he regards the scene; the religious mind is too deeply imbued with a stedfast trust and hope, to yield itself up to the unhealthy sadness of a morbid sentiment. To him, the remembrance of his departure is an association of holy pleasure, a fresh incentive to disinterested and vigorous exertion; instead of regarding it as an event to be deprecated or feared, he contemplates it with pious gratitude as amongst the many mercies of his God, by no means one of the least conspicuous, nothwithstanding its solemnity: he regards it with a placid confidence as the soul of his virtues, the welcome period of his labors, and the crown of his faith. Can such a being be entirely unhappy, whatever his deprivations, whatever his afflictions? As long as life itself remains to him, will he not find in these common mercies abundant sources of improvement and joy? and with the vision of eternity full before him, can he waste a regret on the path he is treading, because the mortal flowers which many would fain linger to gather, fade at his touch, or are placed beyond his reach?

SUPPOSITIONS WORTH CONSIDERING.

Suppose a person distinguished for his humility, meekness and his talents as a speaker, should make his appearance in Massachusetts as an itinerant preacher; that he forbears to attach himself to any one of the existing sects, but treats them all with kindness, and is willing to preach for any who are willing to hear him; that in his preaching he is practical, solemn, affectionate and impressive—employing his time principally in explaining to men the requirements and prohibitions of God, correcting prevailing errors in respect to duty and sin, reproving men for their vices, calling on sinners to break off their sins by righteousness, and their iniquities by turning unto God—warning them of the fearful consequences of continuing impenitent, unfolding to their view the riches of divine love and forgiving mercy, as revealed in the gospel, assuring them of God's readiness to pardon all who shall forsake their sinful ways and become the humble followers of the Lord Jesus. His example is so inoffensive and benevolent that it is a practical commentary of the gospel and his own preaching; and wherever he goes multitudes attend on his ministry. For the space of three years, he itinerates through the different parts of the state; sometimes he preaches in the capital and in other large towns, at others in the remote towns and villages. Ministers of the various denominations hear him with anxious desire to ascertain his theological opinions, and some of them with desire to catch something from his lips that they may accuse him. But during the whole of his ministry, he says not a word respecting Adam his apostacy, or of a sinful nature derived by generation from him. The preacher accounts for the ungrateful conduct of sinners in rejecting or refusing the offers of the gospel, not by their possessing an hereditary sinful nature, but by their inordinate attachment to such objects and pursuits as tend to gratify their fleshly and sensual appetites and propensities. In conversing with wicked men, who seemed to trust in themselves that they were righteous on account of their being the offspring of a pious ancestor, the preacher said not a word of their descent from Adam, and of their having been ruined by his transgression, or by the displeasure of God on that account. He however assured them that as to their *moral characters* they were rather the children of the evil one, than of their pious ancestor. At other times he had occasion to speak of 'little children,' and in doing this he was so far from teaching that they should be regarded as totally sinful, and little images of the worst being in the universe, he at one time represented them as examples worthy to be imitated even by ministers,—at another he expressly said 'Of such is the kingdom of heaven,' and this too without subjoining a single word by way of caution.

Once more, suppose that this preacher, during his ministry in Massachusetts, was known to have a number of pupils, as students in divinity; and that when they became preachers, it was found that they were in their preaching as perfectly silent as their preceptor had been in regard to speaking of Adam, his fall, or a sinful nature derived by generation from him.

I would now seriously ask, what would be thought or said, at this day, of the theological opinions and sermons of such a preacher? Would it not be said by many, even of the clergy, that he was very deficient in regard to preaching the essential doctrines of the gospel? Would he not indeed be suspected, reproached and censured as a heretic? and by some, would he not be denounced as unworthy of the name of a Christian teacher? Yet such a teacher was the Messiah; and so far as we are enabled to judge by the *sermons* which have come down to us, such preachers were his apostles. If there is the least allusion to the apostacy of Adam, or a sinful nature derived from him, in any sermon recorded in the Bible, I have been unsuccessful in my researches.

SPRINGFIELD CEMETARY.

[From Peabody's Address.]

We have made arrangements to leave the burial place of our fathers. The opening of that small grave yonder was the act by which we bade it farewell. We have done it from necessity and not from choice. If I am told that there is room there yet, I answer, it is true; we may bury our dead there if we will. But if we lay our heart's treasure there to day, the stranger may be laid at his side to-morrow; and thus they who have been united in life, must be separated in death. Surely every heart will confess that it ought not so to be.

The place 'where the rude forefathers of the hamlet sleep,' was originally choson with true taste and feeling. It was so near the village, that the mourner might follow his dead on foot, as the mourner should, if God gives him strength; at the same time it was so distant as to leave the place in silence and repose. When I came here, twenty years since, it was my favorite resort, at morning, at evening, and sometimes at midnight hours. It was peaceful—it was beautiful—on one side the eye wandered over the two spires, which were all that then rose in the village, to the high walls of the valley, crowned with the dark pine wood. On the other side, it fell upon the bright stream, with the green fringe upon its borders, where there was seldom even a dashing oar to break the smoothness of the tide. But as the village grew, the place was changed. The sounds of busy life came near; the noise of men, on the fields and the waters, was brought into painful contrast with the stillnesss of the grave. And now, for years, we have heard the quick steps of improvement, as it is called, trampling like a war-horse round it, impatient to tread it down. When Jerusalem was about to fall, a voice was heard at midnight in the temple, saying, 'let us depart;' and when I have been, in the dead of night, at the place of which I speak, it required little fancy to hear a voice, saying to the sleepers, 'arise and depart, for this is not your rest; the place where the living buy and sell is no longer a home for you.'

Suffer me to congratulate you now, on the success which has attended this enterprise from its beginning to the present hour. Seven years since I presented this subject to all whom my voice could reach. I did so, at the desire of a daughter of this village, who was deeply interested in its welfare; but before her purpose could be accomplished, she was called away; and from necessity she was borne to the very place where she could not bear that the remains of her friends should lie. Last year, another effort was made—by those, whom, if they were not present, I might name with the praise which they deserve. The means to conduct the enterprise have been liberally supplied by those who could have no hope of gain, nor even requital for the efforts and sacrifices they made. There were some, who would have selected a different place; but with that generosity which it is more common to hear of than to see, they gave up their own preferences, and showed that they cared for nothing but the general good. Have we not reason to hope that this will be secured? Nature has made this place beautiful, and the purpose for which it is now set apart will make it an attractive and delightful resort in every state of feeling—to the sorrowful and the happy—to the aged and the young. I am persuaded that nothing has been done in this village since its history began, which will tend so much to improve and refine it, as what you are doing now. Observe that small fountain, whose sweet voice you hear! It gathers the streams, which formerly ran unseen through the meadow, and lifts them up to the eye in graceful silver falls. And in like manner this place and this enterprise will assemble streams of good taste and feeling which formerly ran to waste, and from them produced results which shall be grateful to every eye, and inspiring to every heart. When the native of this town, after long absence, returns to the home of his fathers, he will walk the streets, and all whom he meets there will be strangers; he will inquire concerning familiar dwellings, and the names of their inhabitants will be new; when he meets his old acquaintance, he will find that they know not the Joseph of former days. He will be forlorn and solitary among the living, and will not feel at home till he comes to the mansions of the dead. Here he will find the guardians and the playmates of former years; here will be all whom he used to reverence and love; and here his heart will overflow with emotions, such as no tongue can adequately tell.

Reflect how many tenants will soon be here, to claim their freehold in the dust below. One fair and gentle child has already come—a fitting herald to take possession in the name of all the dead. Here he has laid himself down on a colder pillow than a mother's breast. Many such will soon be here—morning stars quenched in the brightness of their rising—before they have known the stains and sorrows of life below. Children, in tender years will follow their parents to this place; the domestic circle will be fearfully broken, and thenceforth the wide world will be their home. The husband will follow the wife—the light and joy of his desolated home; and the wife the husband, on whose strong arm she had hoped to lean through all her days. The young, sinking under the slow torture of wasting disease, will flee away and be at rest in this holy ground; the aged, after years of labor and sorrow, will depart to this place in peace. The pale marbles will rise everywhere around us, telling of the dead, sometimes what they were, but still ofiner what they ought to have been.

REV. MR. GILES.

The Church on Berry and Federal streets was crowded Sunday evening, to hear Mr Giles' address on Temperance. It lost none of its interest by being repeated—but was listened to with the profoundest attention by a numerous and respectable audience. Many of our most influential citizens were present, who are not in the habit of attending similar meetings. Mr Giles is intellectual, yet straight forward and novel in his views, and is peculiarly calculated to interest the better educated part of the community, while all must feel the force of his arguments, which seem to be conclusive. We trust this gentleman will continue to labor in the Temperance field. The harvest is great, and such laborers few. He can do great good to that part of the community, who regard *style* and literature, as well as *truth* in a discourse. —*Mercantile Journal.*

TEMPERANCE IN QUINCY.

There was a noble gathering on the subject of Temperance on Friday last, at Quincy. Large numbers were present from the vicinity, and as no place was obtained sufficiently spacious to accommodate the multitude, the committee made arrangemehts to have seats on the green by the Episcopal Church, removed the large windows in that edifice, and erected a stage, to enable the speakers to address the audience both in, and by the church. This was a very judicious arrangement. At 2 o'clock, P. M., after prayers and singing, the Rev Henry Giles made an eloquent appeal in favor of Total Abstinence, and the blessings of Temperance. He was heard with profound attention. The drunkard's friend, John Hawkins, followed, and in his usual earnest and impressive manner, plead for the poor inebriate, his wife and children. After speaking for an hour, he remarked, that as he expected to speak in the evening, when the laborers from the stone quarry, and others then occupied, would attend, he would give way for signing the pledge. While that was progressing, Moses Grant made some interesting statements of the beneficial results of the reform in Boston, in restoring husbands to their wives, children to their parents, and in reducing the number of inmates in the *Houses of Industry, Correction, &c.*—and in fine, making families happy, where once was misery and suffering. The meeting adjourned till 6 1-2 o'clock, when the Church was again crowded to hear Mr Hawkins relate his bitter experience of the suffering of the poor drunkard, which occupied two hours. Quincy is wide awake on this great moral reform. The cause is onward there, and indeed throughout the whole land.—*Mercantile Jour.*

THE FOLLY OF FRETTING.—Two gardeners, who were neighbors, had their crop of early peas killed by the frost. One of them came to console with the other. 'Ah,' cried he, 'how unfortunate. Do you know, neighbor, that I have done nothing but fret ever since. But, bless me, you have a fine, healthy crop coming up. What are these?'—'Why, these are what I sowed immediately after my loss.' 'What! coming up already?' said the latter. 'Yes, replied the former, for while you were fretting, I was working.'

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The Knickerbocker for August, published this morning. a 18

WASHBURN'S ARGUMENT.—Argument of Hon Emory Washburn, before an Ecclesiastical Council commenced in Hollis St Meeting House, July, 1841—with the charges preferred against Rev John Pierpont. &c. &c. Just published; for sale by J. MUNROE & CO. 134 Washington St. sept 25

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